

THE CHINESE RECORDER

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Toward A New Christian Program

EDITORIAL

CREATIVE RE-THINKING

A letter sent some time ago to a friend who had promised to write an article on "Re-Thinking Missions" elicited the reply that a change of mind had led to a decision not to write. "Too much has already been said. We had better let it rest there". This issue is, however, too much alive to rest anywhere. In referring to it again we are no more ready than before to espouse "Re-Thinking Missions" in its entirety. But its voice and spirit are still growing in influence.

A volcanic awakening is pushing new forces up through the foundations of life everywhere. Footholds—economic, national, international, racial—that seemed firm not long since now heave beneath our feet. This upheaval forces Christians to rethink their tasks or be left far behind the world's present stride. "Re-Thinking Missions" was one especially arresting spurt of this volcanic eruption. The eruption is still going on! That much-discussed and berated volume still draws attention. The spirit which animated it is stirring even those who once looked askance at it. We may not know just what to do with it. We must do something. We cannot leave it alone. Its challenge does not leave us alone.

For most of the mission boards that lay utterance is a cud which they are still chewing. In the American Board, however, the process of digestion is well advanced. Quoting from a statement from its Prudential Committee¹ we note that this Board seeks to "express the

1. *Missionary Herald*, January, 1934.

new attitude" and further the "new message". The first four chapters of the Laymen's Report, which have made mental mastication so difficult for many, it accepts as a "positive formula", . . . "dwelling on common elements of our faith rather than on the detailed ideas that some might desire". "The supremacy of Jesus seems to us neither forced nor suppressed in the Report, but stated with clarity and simplicity". It is not "a complete theological statement, but a broad philosophy on the basis of which widely differing groups can cooperate. In fact it is on such a basis that such cooperation has in the past been undertaken". It is not expected that the Report will resolve theological differences. It is accepted as a basis for cooperative progress. We have, on our part, sometimes mused as to what sort of a Report it would have been had it accorded—or tried to!—with all the theological dictums built into the background of all the boards! And of what use would it have been had that miracle of sectarian syncretism been achieved?

Though the boards have not, in general, decided what to do with this Report the Foreign Missions Conference, in which they do much of their corporate thinking and planning, did, at its last meeting, approach its problems in the very spirit of the Report! A year ago this Conference was confused over "Re-Thinking Missions", not knowing even whether to put it on its agenda or not. This year the Report was not apparently much discussed directly. But the confusion was all gone and the spirit that spoke in and through the Report spoke in and through this Conference. This indicates that the Laymen's Report reveals the voice and spirit of a movement of which its actual sponsors are only one avenue of expression. The attention of this Foreign Mission's Conference was drawn directly to "Re-Thinking Missions" by Dr. Stanley Jones when reporting for the team of missionaries who engaged in the United Foreign Missions Conferences all over the United States. No reference was made to Dr. Jones' tilt with the *Christian Century* over this Report nor to his suggestion that the Laymen rephrase part thereof. Dr. Jones said, "We believe so profoundly in our Christian movement that we are eager to (periodically and persistently examine our aims, or motives and our methods). We believe that the more this movement is scrutinized the more its essential soundness will be revealed. We, therefore, call on the Boards to view afresh every constructive proposal made by the Laymen in their Report, or by any other group of persons".

A speech made at the same Conference by Dr. Charles R. Watson, president of the American University at Cairo, did not refer directly to the Report but did reveal its spirit and uphold every major aspect of its vision and forward-looking program. Space forbids giving in *extenso* this truly electrifying address! Dr. Watson urged that the present downward trend in mission finances will not be overcome for from three to five years. "The need of the hour", he stressed, "is a program of mission activities (on the field, in administration and in appeal) *completely recast* (italics ours) and conceived in terms of the resources of money and men which will be available." He said, furthermore, that "five years from now, we shall be facing

conditions so greatly changed that the advances we shall wish to undertake will lie in directions quite other than in any mere revival and extension of suspended activities". That means, of course, that we must not only re-think but think forward! Only thus can we think creatively. Dr. Watson urged, too, that, inasmuch as the ideals and idealistic thought of American youth is going up the three roads of economic and social justice, race and international relations, and the abolition of war, the appeal to them must be so couched as to challenge them with these issues. Modern Christians want not only to be saved and be good, but to be good for something! Dr. Watson put forward the major emphases of the "new message" referred to in a previous paragraph.

It is evident that while it may be possible to lay aside "Re-Thinking Missions" and say no more about it, because of divergence of opinion from some of its emphases, we cannot escape the challenge, spirit and vision which inspired it. It is a phase in creative Christian thinking which will not only go on, but will go beyond that of the Laymen. We may be able to improve upon their program; we certainly cannot afford to drop behind it. On this evidence is piling up on every hand!

TENSION IN CHRISTIANITY

What we have said in the foregoing paragraphs shows that the groups concerned have soared above the point of tension in their spiritual virility and vision. We wish that all or most Christians were on the same high plane of experience and vision. But they are not! To make clear where this point of tension is most apparent to-day we shall refer to other utterances revealing the same vision of society-wide Christian service and effort as that given above. Dr. Stanley Jones, in the report to the Foreign Missions Conference mentioned above, said further:—"People are sensing the fact (this refers to the people met in the United Foreign Missions Conferences) that the sum total of life must be reconstructed. The very basis of society must be shifted from selfish competition to a cooperative order, one in which every life of every color or class will be sacred and sacredly developed".

With this a statement issued by the Executive Committee of the Federal Council of Churches issued on September 22, 1933, accords. This latter statement was, by the way, aiming to show the relation of the churches to the "New Deal" in America. "The Christian conscience," it was urged, "can be satisfied with nothing less than the complete substitution of motives of mutual helpfulness and goodwill for the motive of private gain". American churches were thus called on to "permeate the recovery program with the spiritual meaning essential to any genuinely ethical reconstruction of the social order". Of that vision the utterances of Jerusalem, 1928 and the Laymen's Report are parts.

It may be said that this social emphasis is born of American activism. A study of European Christianity would show, it is sometimes averred, that this emphasis is much less in evidence therein. The difference of emphasis is exaggerated. Dr. Adolf Keller, who is interested in the ecumenical movement among the Christian

churches of the world, has recently written a book dealing with the relation of Barthianism thereto.² At the end of this book³ he refers to the three "concrete provinces" wherein the churches need to know the will of God today. "They are to be found in the work for world peace, in efforts to meet the social question and in the inquiry after the object and function of the family". "The Stockholm Conference and its Institute", he goes on to say, "therefore occupy themselves with these facts in order. . . . to take seriously the prayer, 'Thy Will be done on earth as it is done in heaven'. It reveals, amid shame and distress of soul, that this will, according to our conception of the Word, obviously is not being done in that sphere of life which we designate by its own concepts, such as economic law, unemployment, industrialization, etc".

It is clear that the vision of society permeated by Christian principles is world-wide. But it is not yet church-wide! That is where the tension comes in. Christians differ materially as to their degree of obligation for pitching in and helping make the social and economic order Christian. This tension we dare not blink! Neither dare we ignore the urgency of finding a solution for it. It hinders the present-day advance of the Christian forces. It prevents that adequate grappling with the new tasks that the new day demands! It is a cramp of the spirit! Can it be relieved?

Two religious movements are claiming more and more of modern Christian attention—Buchmanism and Barthianism. Both head up in a particular personality. Neither has as yet widely affected the Christian Church in China, though the influence of both is beginning to make itself felt therein. How far do these two new religious movements promise to relieve the tension in the Christian spirit made by this modern clamant appeal that Christianity play a part in making a new order of society commensurate with the need and its own spread, power, and claims? Do they promise to furnish the clue that will make Christianity socially as well as individually dynamic? Will they help Christians battle with the world's evils as well as find peace amidst them and escape from them? Our answer must be somewhat indefinite.

Buchmanism lays heavy emphasis on the ethical regeneration of the individual. It has, however, been widely and frequently criticised for its weak and uncertain voice as to the necessity of the regenerated individuals taking part in regeneration of the social order. Barthianism goes back of the social order, religion, the church and emphasizes the relation of the person to God. God, however, being the totally other is to be feared rather than loved, apparently. Because of this emphasis Barthianism might become a growing factor in promoting Christian unity. It goes behind all religious differences to the one essential aspect thereof. Yet it is the God of wrath and not the God of love who is emphasized. Furthermore, Barthianism has not yet done much to work out either individual or collective ethics to accord with its own emphasis. Neither of these newer religious emphases, therefore, appears to be moving very rapidly to ease the

2. Karl Barth and Christian Unity.

3. Page 307.

tension in the Christian spirit as it concerns the modern demand for a just social order.

The problem cannot rest there. We hear much nowadays of the arrested development of religion, including Christianity. That does not mean, perhaps, a slump in the Christian spirit so much as Christian backwardness in meeting this modern challenge to reveal the will of God in collective life. Christianity lags behind the present-day situation and so appears to be suffering from arrested development. If it should lag behind too long then what is now backwardness will become arrested development.

Both Buchmanism and Barthianism must face the same question. Assuming that both have found a way whereby the life of God may be more deeply realized in the soul of men how is this life of God thus implanted to manifest itself in the face of modern conditions and needs? It is often said that ours is a "Gospel of word and deed". The modern world is not looking to us to decide together as to just what the contents of the word are. We ourselves are not as concerned with it as we once were. But what about the deed? Is that deed society-wide? There is relatively little tension about what should go into the word. Each puts into it what he understands to be essential. But about the range of that Gospel deed there is tension, because that is a problem we cannot meet separately. It has to be attempted together or not achieved.

This tension of spirit resulting from divergent ideas about the social function of the church must be solved. We can, of course, escape the tension by dodging into a purely personal religious life and allowing the world to settle its own problems. Those who view with timidity the immensely difficult tasks facing a church that strives to do its full social duty may decide to do this. Yet God is love as well as wrath. What does the will of a God of love mean for those striving to follow it in a world clamoring for economic justice? Capitalism is suspect; Communism is violent and suppressive. But Christianity has many capitalists within its fold and the Communists strive for an application of the Golden Rule that Christians cannot ignore. How can we ease this tension of spirit in any other way than by accepting the modern challenge to do our part in making the love of God a working reality in a chaotic world—chaotic because of the lack of this very driving force? To accept the gauge and enter into the modern struggle for a better world will mean heavier burdens and striving, but it will bring with it that ease of spirit which comes when we do our full duty and will enable Christians to mass their full strength and also release as yet untouched potential powers. Only one with a Christ-like character can do the will of God. But has one a Christ-like character unless he goes all the way with that will?

Were this tension of spirit eased, furthermore, we in China might find a way to pool our resources and work together to recast our program and train the modern Chinese leadership so urgently needed. It does not seem to solve the situation to say Christians did not do thus in Paul's day. Does not the range of the Church's responsibility and service grow as it grows in strength and experience? We have often talked of Christianity saving China.

Will China be saved until her economic, industrial and social system is changed? How will Christianity do its part therein unless it has a message and program showing how life may be lived here and now, as well as showing how an individual may be good and spiritually safe?

We have ventured to develop this topic somewhat because we should like to have it discussed in our pages. Should we dodge this issue or must we dare it? Enlarged areas of service are open to us. Have we a faith big enough to enter them?

CHRISTIANITY AND OTHER RELIGIONS

The fact that this issue of the *Chinese Recorder* is given over mainly to studies of religions in China provides opportunity to draw attention to two problems connected therewith. The first is a situation that is usually overlooked; the second a possibility that is often exaggerated.

There is frequent reference to the fact that non-Christian religions, Buddhism in particular, imitate imported Christian methods. They do. That may, of course, indicate that there is a higher degree of community of ideals between them than is usually realized. But the possibility of these religions influencing each other is quite as frequently overlooked. How far, for instance, do these non-Christian religions influence Christians? Is it true, as is sometimes implied, that Chinese Christians, especially illiterates, act according to Christian ideals when within the Christian circle but act according to those embedded in their environment outside of it? Certainly it is impossible that Chinese who espouse Christianity sluff off all at once the old ideas and influences around them. No such break in psychological continuity as that ever occurs. This field in inter-religious influence is largely unexplored. We wish that those of our readers who are delving into it would send in their observations thereon.

In so far as this hidden inter-religious influence exists there is a process of syncretism going on. This situation is both misunderstood and exaggerated. References thereto easily arouse disquiet and fear. Any such process as the syncretism of most of the ideas given in this issue and Christianity is quite improbable. A complete fusing of the ideas of two or more such systems of thought is no more likely than that Chinese Christians can live in their present milieu and be unaffected thereby. It would, indeed, be quite impossible to syncretize into one system of thought the varying ideas in Protestant sects. Christianity in China will, however be affected by the thought systems in its environment. Dr. Stanley Jones recently wrote,⁴ "The Gospel repudiates an eclecticism, it refuses a syncretism, but it is life and it therefore assimilates". The fact is that both eclecticism and syncretism are processes of assimilation. There is such a thing as selective syncretism. That is the assimilation attributed to the Gospel. That is what is bound to go on in China as it has in other lands and ages. There is no need to fear it. The Chinese Church must, however, be trained in this selective syncretism. That is one feature of a Christian program.

4. See "The Christian Message for the World Today," page 186.

Some Challenges of China's Religions to Christianity

CHIANG LIU

IS Christianity a success in China? So far as the number of converts is concerned, Christianity has not made a very perceptible stride since the last century. Not to speak of the Roman Catholic Church, the Protestantism of many a sect entered China as early as the early part of the nineteenth century; but up to the present scarcely a million have been won, and among these a considerable number have taken the religion as a refuge from political persecution, others have utilized the economic advantage it offers, and very few have really understood the essence of the teachings and applied the principles of Jesus to actual life. Some true Christians have cherished the hope that Christianity will ultimately save China, but so far the religion appears to be incapable of such a mission. Other religions which have long been in the field begin to question the shortcomings of Christianity. Below are some of the problems with which they challenge both Protestantism and Catholicism.

First, there is the challenge of time-honored virtues. From Confucianism comes the challenge of the virtue of filial piety. "Woman, what have I to do with thee?"—a question which Jesus asked Mary—has been repeatedly quoted by anti-Christians and Confucians as a manifestation of the lack of the highly honored virtue of filial piety. Now, filial piety is considered the foundation of other virtues, without which no one is likely to be a loyal minister, faithful husband, true friend, fraternal brother, or what not. Buddhism, which practises or at least advocates and favors celibacy, has tried to accommodate itself to Chinese social conditions by declaring that a child must be grateful to its mother for her sufferings. Now, to be without offspring is one of the three disobediences to parents, and so the celibacy of Roman Catholic priests is considered as great a heresy as that of Buddhist priests. But while Buddhism has made an unsuccessful attempt to make the mass believe that it is promoting filial piety, outside of the fifth commandment which is at bottom a Mosaic law, Christianity is silent on this point; and the above quoted statement of the founder of the religion has too often been interpreted as setting the example of irreverence.

Another virtue with which the Confucians challenge Christianity is righteousness. By righteousness, as used here, is meant equality or impartiality. Many Confucians ask why the Chinese Christian workers receive less salary than the foreign missionaries, and live on more meagre means. The answer is that the foreigners have a higher standard of living. The question then arises: is the standard of living an innate characteristic of the foreigners or acquired after custom and convention have worked upon them? What kind of standard of living had Jesus when he was on earth? He had no occupation from which he might derive a cumulative income, he had no definite abode like the nest of birds or the den of foxes, and he never considered himself debased when he dined

with the sinner, the publican, or even the prostitute. Some undiplomatic foreign missionaries have unhappily assumed the attitude of racial superiority when provoked by such a challenge and it is so much the more disastrous for the Christianity which they represent.

Again the hierarchy of ecclesiastical organization and the doctrine of "no salvation without the church" are other indications of the lack of democracy within the church.

Perhaps the above argument is directed against the church rather than Christianity itself. Let us look into the Bible. Here we find that Christ himself did not intend to act just as an employer, as his parable of the "laborers in the vineyard" shows. The laborer who starts his work about the eleventh hour receives the same wages as the one who enters the vineyard in the morning. Jesus is magnanimous enough to return good for evil, but he also returns good for good. Is the judgment of the Lord then based on justice?

A third virtue with which the Confucians challenge Christianity is rites or ceremonies, directed again against church members rather than Christianity itself. To the Chinese rites or ceremonies constitute a virtue without which man sinks to the level of the rat or any other beast, as the Book of Odes says. Now, it appears to the Chinese that foreigners, especially missionaries, who despise the Chinese and show disrespect to Chinese officials, or refuse to conform to Chinese conventions and customs and even laws do not deserve to be evangelists; their behavior does not seem compatible with Christian principles. Thus, it is recorded that missionaries say to each other, "We never paid any attention to Chinese laws, customs, conventions, or tenets."

The last challenge is that of the virtue of wisdom. Both Confucians and Buddhists not only regard wisdom as a virtue but as the foundation of many virtues. Thus, the term "Buddha" does not mean merely the enlightened one but one whose awakening or wisdom is unsurpassed. Many a Catholic priest has done his best to benumb the intellectual faculties of the mass by forbidding them to read anything other than the prayer book, basing this assumption on the authority of St. Paul who said that, "the wisdom of this world is foolishness with God." We find that many a wise man would rather make company with the wise men in hell than with the fools in heaven; for should the wise dwell in hell, the tide of immigration would turn thither, but fools would make hell out of heaven. Feeling, indeed, is the end we all seek to realize, but intellect is the propeller which guides us to the right destination.

Dismissing all questions of dogmas, miracles, and superstitions, Christianity has been challenged for its naivete in its treatment of cause and effect, the future life, freedom of the will, and the omnipotence of God. Jesus opens the gate of heaven to all classes irrespective of the degree of their merit. The malefactor that repents in the last hour enters paradise as readily as the righteous man who devotes himself to his neighbors from childhood. It seems that the question of cause and effect needs further weighing, both qualitatively and quantitatively.

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Is there a future life? No one, however, will attempt to answer that question. But it seems too naive to explain the immortality of the soul in terms of a single resurrection after which all receive judgment, with the wicked doomed to perpetual destruction and the good welcomed into the company of God. Many instances tend to indicate that transmigration does take place and that the ghosts of the deceased do hover on earth for sometime. Many friends of the present writer have personally witnessed the visits of ghosts when their minds have remained in the normal state. In fact some Christians have begun to believe that the ghosts not only exist but work wonders, quoting instances in the gospels to support their beliefs. Granting such assumptions to be valid, the Chinese Buddhists as well as Confucians denounce Christianity as irrational in overthrowing ancestor worship in its literal sense. Considered as a manifestation of the extended form of filial piety, ancestor worship is a virtue, an institution by which one remembers one's fathers playing their part for the future generations. To undermine the firmly established institution and to replace it with an utterly strange one is to ignore the law of parsimony according to which the least effort is expended for the maximum effect. It would be far more economical to utilize the cult of ancestor worship as a stepping stone to Christianity.

Why did the first man fall? Could God not keep him on the right path? The answer is often found in the statement that man is from the beginning endowed with freedom of will. Kant has cleverly escaped this challenge by stating that it cannot be proved. But too often the Protestant Church still resorts to such a lame explanation. Is man finite? If so, how could he have been endowed with freedom of will? We all feel that when incarnated in a body one is more or less subject to the environment. Even Jesus prayed that the cup might be removed from him.

Every one feels that this is not the best possible world, and we often wonder why an omnipotent God fails to satisfy his creatures whom he tenderly loves. If God is omniscient he must have known that this is not the best possible world He could have created; if God is omnipresent, He must have seen how His creatures have been suffering; and if God is omnipotent, He must have been able to create the best possible world. God is love; yet what He does or has done, does not indicate that He has sympathy with the sufferings of all living beings. How can we explain earthquakes, volcanic eruptions, tidal waves, plagues, wars, droughts, floods, and famine with the concept of a loving God? It is but too apparent that the Jehovah in the Old Testament is not an omnipotent, omnipresent, omniscient God who is full of love; it does not appear either that the Father in the New Testament possesses characteristics analogous to these terms. It seems to the present writer that if God is present, even He Himself is subject to the Law of Cause and Effect from which He can find no escape.

Confucianism has advocated order, attempting to bring universal peace to the world by making all filial and fraternal, or by adopting the doctrine of the mean and reciprocity. At least it

has been working to realize these principles. Has Christianity been laboring along this line? Thy Kingdom Come. Fatherhood of God. Brotherhood of Men. All very good. But look back, look back! Note how Christianity was ushered into China! It came in through the unequal treaties. It has unfortunately been made use of by imperialists. The Roman Catholics have been the cause of many a political scandal. The loss of Kiaochow, the Boxer Indemnity, and many other incidents have been the heavy prices China has paid for Christianity. For these and various other reasons one of the brightest pupils of the present writer has gone so far as to advocate the utter elimination, or at least the entire banishment, of the Christian religion from China, and the placing of the fine arts in its place.

Many missionaries have preached that the prosperity of the western powers in military strength and material wealth is due to their adoption of the Christian religion. Such an assumption leads Chinese thinkers to condemn Christianity to exile. Does Jesus speak of using military strength with which to invade other nations? Indeed, he did once say that, "I came not to send peace but a sword." But is not this a figure of speech? He who serves mammon shall not be saved. "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Should the Christian religion preach material wealth, then Christ is recrucified on the cross and Christianity is doomed to die a hard death. Is it the desire of Jesus to see powerful nations exploit weak ones? Does Jesus care for material income? So long as the members of the Church advocate militarism and mercantilism, what hope is left for Christianity to bring peace to China?

Again, the Christian religion has been denounced as a menace to the social order. "Who is my mother and my brethren?", said Jesus, "he that loveth father or mother more than me is not worthy of me." How can a person be expected to contribute much to society if he does not care for parents and brethren? Moreover, Jesus was never married and thus initiated the practice of celibacy which undermines the substratum of society.

Here comes another challenge from the students. The young men and women who live in this period of transition care for neither the old religions nor Christianity. They attack the old regimes irrespective of their origins. They question the old virtues, the former creeds, and the authorities that imposed upon them subscriptions to these doctrines. They are destructive; they will forego everything to satisfy their imagination,—the ideal state in which they dream of romantic love and communism. This Christianity must challenge; such ideas constitute a new religion—the worship of sex and materialism, which openly denounces Christianity. Those who hold these ideas believe that Christianity has been productive of all the evils responsible for the present unrest and turmoil in the political and social realms.

The last point which I want to bring out is that Christianity does not afford the disturbed mind a refuge. People who have passed the prime of life try to find comfort in religion especially after

bitter experiences. In view of the fact that Christianity has been connected with political intrigues they betake themselves to Buddhism which at least temporarily alleviates their miseries to a fraction of their present extent.

The above is not an attempt to exhaust the material on this subject. Nor is it an attempt to question the validity of the content of Christianity. It merely presents some challenges of the native religions to both the Christian religion and the church which Christians should not ignore. Is Christianity going to remain silent on these questions? The present writer suggests that Christianity must shine forth in its own light unpolluted by any political or economic tint. Further, let the deeds of Christians preach for them rather than their tongue. One happy sign of Protestantism at present is that missionaries who suffer nowadays have ceased to seek for political aid to attain their ends. It is hoped that missionaries will sacrifice their material comfort, discard their ethnocentric prejudice, and live up to the principle of "Love thy enemy." If thy do so ere long, "The Kingdom will come on earth as it is in Heaven."

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Buddhist Activities in Shanghai*

F. MILLICAN

THE purpose of this article is to summarize the work of the most important Buddhist organizations in Shanghai, indicate their activities and introduce some of their more prominent leaders, together with their teachings.

The activities center in temples or monasteries, laymen's associations, benevolent organizations and book stores. For much of the data given below concerning these, I am indebted to my friend, Mr. Huang Ching Lan, former Prefect in Ningpo, now one of the leading lay Buddhists in Shanghai.

1. TEMPLES

According to information from Mr. Huang, there are over one hundred and twenty officially registered temples and monasteries in Shanghai. Of these the following five large ones are especially well known. (1) The Jade Buddha Monastery, Gordon Road, which represents the Ch'an (Meditation) Sect. The Abbott is Uen Ch'en. (2) The Long Hua Monastery which also represents the Ch'an Sect, the Abbot being Hsin K'ong. (3) The Abiding Cloud Monastery, outside the Great South Gate of the Chinese city, likewise representing the Ch'an Sect. The Abbot is the Monk Great Compassion. In this temple a primary school is conducted. (4) The National Grace Monastery on Vouillemont Road, French Concession. The Abbot there is the priest K'ai Seng. (5) The Monastery of the Repository of the Law on Calle Road, French Concession, representing the Pure Land Sect. Huei Lien is the Abbot.

*Address given at the Shanghai Missionary Association, February, 6, 1934.

At the National Grace Monastery I recently had the privilege of seeing part of one of the characteristic Buddhist ceremonies. This was a mass for the dead on the third anniversary of the death of a mother. The family were spending the day in the temple feasting, and burning paper money, in connection with the mass given in the hope of hastening the escape of the soul of the departed from the torments of purgatory. The emphasis, as with the Catholics, is in deliverance from Purgatory rather than in the idea of escape from eternal punishment.

In the spacious Monastery of the Repository of the Law, I found four or five small groups of priests chanting their daily lessons, reading in unison from one of the Buddhist Classics or making their accustomed genuflexions. This monastery, I am told, has a dispensary. Lectures by various monks are given in the large dining hall at three o'clock each afternoon. When I was there several Buddhist families were occupying guest quarters in the monastery.

2. BUDDHIST LAYMEN'S ASSOCIATIONS

The real leadership in Buddhism, however, is not found in the monasteries and temples, but in Laymen's Associations. There are two quite well-known Laymen's Associations in Shanghai. One of these, known as the Fu Chiao Ching Je Shae, is situated at 418 Hart Road (adjoining the C.I.M. Compound in the rear). The Chairman of this Association is Mr. Sze Sing Chi, an older brother of Alfred Sze, Chinese Minister at Washington. He, like a few other prominent Buddhists, lives in a modern residence adjoining the Association's temple grounds. The vice-chairmen of this Association are Mr. Huang, mentioned above, and Mr. Kuan Chun, M.A., formerly Magistrate of the Mixed Court in Shanghai.

This Association reports a membership of over one thousand persons. The dispensary under the direction of their Benevolence Committee serves annually about 30,000 patients: it also distributes rice and clothing to the poor, carries on flood and famine relief and the liberation of living creatures. One of the most recent projects in this center is the establishment of the Fo In Radio Broadcasting Station (980 K.C.) for the spread of the Buddhist message, (Fo-in 佛音 not 福音) by means of chants, lectures, etc. This group is also responsible for an orphanage temporarily housed in a temple building in Chapei. The orphans, numbering about fifty-five, are given the ordinary school curriculum training with an added Buddhistic emphasis.

The Chinese National Buddhist Association and its Shanghai Branch both have their headquarters in this center. Mr. Shi, Mr. Kuan and Mr. Huang, mentioned above, seem to be the leading laymen in both of these organizations. However, there is some variation in the names of the monks or priests associated with the different groups.

The other Laymen's Association, known as the World Buddhist Laymen's Association, is on Hsin Min Road, Chapei. This Association has an excellent and partially new plant with street chapel, dispensary, hall of worship, library, etc. The Chairman of this

Association is the philanthropist mentioned above, Mr. Wang I-Ting. Ex-Magistrate Kuan Chun is one of the three vice-chairmen. This Association also reports over 1,000 members. In the street chapel (or lecture hall) is conducted a primary school. Two doors opening off from this room lead into the dispensary. One door is marked for foreign style medical service, the other for Chinese native medical service. The library is housed upstairs and is open to the public. Outstanding among the books on the library shelves is a complete set of the Tripitaka ("Three Baskets") of Buddhism.¹ This set, printed and published in Japan in Chinese character, is well bound in western library style. In the library are also some glass show cases in which are displayed early and rare manuscripts and Buddhist paraphernalia.

A word as to the nature of the street chapel preaching may be interesting. I visited the World's Buddhist Laymen's Association on what might be called the Buddhist "Christmas Eve"; the night before the birthday of the Buddha. On arriving, I found a fair audience of boys and girls and poorer class men and women listening to the lectures. The first speaker, who was just closing his address, announced that since this was the time of the birthday of the Buddha, presents would be distributed later in the evening. Subsequently in private conversation I learned that he had formerly been a Christian.

The next speaker presented a forceful denunciation of such common sins as gambling, drinking, licentiousness, lying and extravagance. Those who believe in "Fo" or the Buddha, as well as the Christians, he said, would not indulge in these social evils. Speaking of extravagance he said good Buddhists would not wear furs and silks but would rather dress in the coarser native cloth. They also would not eat flesh but simple vegetarian foods. While he was discoursing, the former speaker very considerably brought me a printed pamphlet prepared especially for this occasion. I found it to be an exhortation to live simply, avoiding all extravagances and to use the coarser national products rather than the more expensive foreign goods. It was a reprint from a book of instructions prepared for those of his own household by Mr. C. C. Nieh, a well known retired cotton mill magnate—one time Chairman of the Shanghai Chamber of Commerce and member of several national Christian organizations—whose headquarters are in Shanghai.

A third speaker, evidently more versed in the teachings of Buddhism, by means of a black-board diagram of the wheel of transmigration, explained the ten levels of life from Buddha down through sainthood and human life to lower animal life and hungry ghosts. In the course of the many rebirths we are supposed to ascend or descend according to our conduct in this life. This is, of course, the doctrine of Karma. On one side of the wheel he wrote, "Do not do anything wrong"; and on the other side, "Do All that is Good."

1. This includes the three great divisions of the Buddhist Classics—the "Ching" (經) or Scriptures, the "Lu" (律) or Law, and the "Luen" (論) or Dissertations. Besides these there is the "Tsah" (雜) or miscellaneous works.

As I arose to leave the hall, the first speaker, who had been standing on the left of the pulpit with eyes half closed as if in prayer, with his fingers gliding deftly over his Rosary, beckoned to me to come inside and see a celebration of the birthday of the Buddha. On entering the hall of worship we found a brilliant display of lighted candles amongst the accustomed symbols of a Chinese hall of worship. Several priests were quietly attending to the lights and incense. Circling in and out among the rows of prayer mats were about one hundred men and women, mostly lay devotees, all repeating, as they walked, the sacred name "O-mi-to Fu." Amitabha, being the Buddha of Boundless Light, and the one who ferries souls across the troubled sea of life into the Western Paradise, is the Chief Buddha incarnation of the Pure Land Sect. Every repetition of the sacred name,² if accompanied by sincerity of heart is supposed to be very efficacious in reducing the Karma—the sorrow and suffering of the one for whom prayer is offered. My friend, Mr. Huang, spends all his forenoons in devotion to Amitabha.

Before leaving this center, I might mention one rather unique feature. This is the Room of Mirrors enclosing the sacred Shae Li. Dr. Reichelt has defined the Shae Li as, "The technical term for the highest and most developed state of spiritual life, the state where the vital physical juices are transformed into small brilliant jewels which may be found after the cremation of the body. Such 'jewels' are consequently very precious, and at the few places where such 'jewels' (whether from the body of Gotama Buddha or from one of the other perfect holy ones) are said to be hidden, special pagodas are built for their presentation."³ In this case, the "jewel," or Shae Li, is enclosed in a mirror room rather than in a pagoda. Entering the room, of which the walls are all mirrors, one finds the "jewel" sparkling in an encasement in its center. There it stands as a constant reminder of the fundamental conviction of Buddhists that ultimate reality is spiritual rather than material.

Among the activities of Buddhists in Shanghai should be mentioned the publication and distribution of Buddhist literature. There are several Buddhist book stores in Shanghai. The most outstanding one is the Fu Hsioh She Chü (佛學書局) or Buddhist Book Shop at No. 7 Kiaochow Road. This store carries quite a good-sized stock of the more important Buddhist books and magazines as well as some other lines including medical works. By means of generous gifts, patrons have made available quite a few free books which are gladly given away to interested customers. This store has three branches in Shanghai. I have several times visited another Buddhist Book Shop on Shantung Road. These book stores carry not only books but quite a variety of rubbings, scrolls, etc.

While the majority of the Buddhist books and magazines are in Chinese, yet there are a few available in either English or Chinese and English. There is an English translation of a Sutra spoken in the eighth century by Wei Lang, the Sixth Buddhist Patriarch.

2. See, "A Simple Talk on Repeating the Name of Buddha," *Chinese Recorder*, August, 1923 pg.491.

3. Truth and Tradition, p. 242.

This volume under the English title, "The High Seat of the Gem of the Law," and another the "Message from the East", set forth the idealistic or spiritual interpretation of the universe, sometimes spoken of as the Doctrine of the Void. A smaller booklet contains, in bi-lingual form, an address by B. L. Broughton, M.A., Oxford, Vice-president of the Maha Bodhi Society in London. This is entitled, "Buddhism, the Hope of the World". In this it is claimed that Buddhism is "the one religion that has a survival value in modern times."

A third book, also bi-lingual, entitled "The All-Sided One," is a translation from the Sanskrit of the 24th, chapter of the Saddharma Pundarika.⁴ The same appears in another volume entitled, "Kuan Yin's Saving Power," edited by Miss Pi-Chung Lee. To this book have been added a collection of twenty-three pages of miraculous healings and remarkable deliverances from danger through the power of Kuan Yin. The first is a record of the cure of the blindness of a Mr. Y. C. Kou, who had been blind for over a year. The second is a report of two remarkable healings. In the first instance a Mr. Ling was cured of white spots in the eyes by following the instructions of a Buddhist to "take a cup of clean water, repeat the name of Kuan Yin over it, and then pour the water into the river." He did this once a day for ten days, when all the white spots disappeared and he recovered his normal sight. In the second instance, a man over seventy years of age regained his sight, after eight years of blindness, by living on a vegetarian diet, concentrating his mind upon the portrait of Kuan Yin and repeating the "Dharani of the Great Compassion," as well as the verse of the "Lotus of the Wonderful Law", commencing "the pure and holy light of the wise sun drives away all darkness." He was instructed while doing this to "visualize in his mind the image of Kuan Yin pouring light upon his eyes."⁵ Two of these many cures from illness were reported by Mr. C. C. Nieh, mentioned above.

Besides the above books in English there are available five issues of a now discontinued Buddhist magazine in English. This quarterly, known as "The Chinese Buddhist," contains translations from Sutras, reports on the progress of Buddhism in China and the West, correspondence with foreign Buddhists, and current articles on Buddhism.

It is not easy to characterize a movement so full of divergent teachings and practices as Buddhism. Popular Buddhism as practiced in the temples, in keeping with the teachings of the Pure Land Sect emphasizes prayer to the Bodhisattvas for healing, for guidance and for material benefits in this life as well as for deliverance from the torments of purgatory or safe conduct into the Western Paradise. The prayers of the lay devotees, as well as those of the priests, are supposed to gain merit for needy souls. Mr. Huang remarked to me that the reason he devoted the forenoons to the worship of O-mi-to Fu was because the Karma, the sin and sorrow of the world, was so great that other methods, than that by faith in O-mi-to Fu, were too slow.

4. See Sacred Books of the East, Vol. XXI.

5. p. 25.

Philosophical Buddhism, as found in the Ch'an or Meditation Sect, follows the more exacting and slower method of meditation and self-renunciation for gaining deliverance from the illusions of life and arriving at that complete enlightenment which is salvation. All methods, however, emphasize the need of sincerity and of ethical conduct. Ethical conduct has both a positive and a negative aspect—things not to be done and things to be performed. Much of this centers around the doctrine of the sacredness of all life and the accompanying corollaries of non-violence and vegetarianism. This is so strongly emphasized by the Buddhists that I shall devote special consideration to it.

Non-violence is constantly preached by the Buddhists as the only way to do away with strife and warfare. During the European war between the so-called Christian nations, special offerings were made in many Buddhist temples on behalf of the souls of the millions of soldiers killed in the war. At a dinner in honor of Dr. Hocking in a vegetarian restaurant on Peking Road, Shanghai, one of the Buddhist leaders very earnestly exhorted the Doctor to begin at once to practice vegetarianism so as to help on the cause of non-violence. On a recent visit to the headquarters of the Buddhist Benevolent Society, Mr. Kuan was found to be engaged in reading the proof of a translation of an appeal from an humanitarian Society in Geneva to the Pope, urging His Holiness to lend all his influence to their cause. Mr. Kuan also handed me an appeal in English from the China Society for the Protection of Animals asking for the cooperation of all sympathizers with their cause. Mr. Kuan emphasized the fact that there was nothing sectarian about this organization and its work.

In this connection I must call attention to a very unique book on this general subject of non-violence. It is called, "Ahimsa in Black and White," and is a publication of this "China Society for the Protection of Animals." It is a translation by "Four Buddhists of Lanko, (Ceylon)", and is fully illustrated by a Chinese Artist, Mr. T. K. Feng. Each page of verse in Chinese translation is illustrated on the opposite page and has an appropriate title in English and Chinese. The first one is, "Flesh of our Flesh", and shows two lads with a herd of pigs. The second is a picture of two crabs carrying on their backs an unfortunate crab who has lost all his legs. The next one entitled, "Laughter and Tears", or literally, "Today and To-morrow", shows ducks and fish one day peacefully swimming in the water and then the next day strung up by their necks in the market place.

The next called, "Mummy's Feathers!", shows four little chicks looking sadly at the scattered feathers of the murdered mother duck. Another entitled, "For pity's sake, look out!!!", shows a big foreign-booted foot about to come down on an innocent ant. One picture shows a woman with Dutch-like shoes carrying two fowl head-down. An opened sardine tin showing the contents is labelled "Exhumation." The turning point in the book is a picture of a lad in a posture of prayer and penitence. This is followed by a happy farmyard scene where the family are surrounded by the contented fowl and pets. Then follow pictures of fish and fowl and a "Portrait of a Ransomed

duck which has been saved from slaughter by the author of this book."

It is interesting to note that the world Buddhist Laymen's Association in its annual report for 1933 reports the following list of liberations:—cattle, horses and sheep, 77; chickens and ducks, 207; fish, 64,470.5 lbs; birds, 3,779; oysters and clams, 176,419 lbs; others, 2,653.

On a recent visit to the World Buddhist Laymen's Association I met one of their voluntary lecturers, Mr. Cheng, who stated that he had studied the Bible for three years but that he felt that Buddhism was more satisfying and more thorough-going than Christianity. When I asked him for further explanation he immediately turned to the doctrine of non-violence and vegetarianism. I assured him that Christianity and Buddhism were at one in their emphasis on sympathy and love but that there was some difference of opinion as to the best way to express that noble sentiment. However, in view of the fact that the history of our so-called Christian nations is stained with the slaughter of our fellowmen in wars upon which Christian leaders have invoked God's blessing, and in view of the indifference with which so many Christians look on the preparations now being made for war on a scale that the world has never known before, can we wonder at his statement?

Though my primary effort in this article has been to give a brief report of Buddhist activities in Shanghai, yet I hope that this glimpse at their work may lead to a more sympathetic understanding of the great heart yearnings striving for expression and satisfaction in the Buddhist movement and to a prayerful consideration of the meaning of the message of Christ for them.

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Religion, Funeral Rites, Sacrifices and Festivals in Kirin

LIU CHIANG



WHILE heading the department of history in the University of Kirin I availed myself of the opportunity of studying the religious and social life of the community. The following is part of the results of my labor.

I. Religion

1. Buddhism. Most Manchus and Mongols are Mahayana Buddhists. One often finds several images placed in front of the tablets of the ancestors of the household. To these sacrifices are offered on the first and the fifteenth of every moon. Kwan Yin, the Buddhist Madonna, is the most popular deity. In case of disease or sickness on the part of parents, a filial son often turns vegetarian in order to appeal to the deities to forgive their sins. For fear that someone may be demanding the payment of some debt of the previous life by seeking the life of the parent, he often burns sham money or

paper-made servants before the images to work for the creditor. Recently there have been organized the Tung Shan Society and the Chu Shan Society (同善社及慈善社) both of which are engaged in charity works.

2. Taoism. The Taoists in Kirin are followers of the Lung Men sect (龍門派). The priests are divided into two types. The first is the Celibate Priests (清居), who shave their hair and are not allowed to marry. The second is the Married Priests (伙居), who dress their hair as women do and are allowed to marry. Both dwell in monasteries. Three times every day a priest must burn incense and chant the Shan Pin Chin (三品經) scriptures. The life of a Taoist is a hard one. In addition to income from temple property and offerings from incense purchasers, he lives on alms received when traveling as an itinerant mendicant. During winter he often writes prayers on yellow paper—"divine petitions"—which are sold to nomes with much profit.

3. Islam. The Moslems in Kirin are ignorant of the contents of the Koran for the simple reason that it is still written in Arabic. They practise circumcision and taboo pork. The head of the mosques in Kirin is called Ah-Hung (阿洪). On account of marriage restrictions the Moslems are decreasing in number.

4. Roman Catholicism. The Roman Catholic missionaries are mostly from France. Their followers are mainly Chinese from Shantung and Hopeh; they had to seek refuge in the Church when they were oppressed by both Manchus and Mongols who held sway in the political realm. Consequently the Roman Catholics in Kirin are people of a lower social status.

5. Protestantism. The Protestants in Kirin are Chinese who belong to the Presbyterian Church whose missionaries are mostly Irish. There have been established a hospital, a junior middle school, and a Young Men's Christian Association.

6. The Secret Religion (秘密教). The Secret Religion is a modified form of the White Lotus Sect (白蓮教) of Buddhism. The heads of the religion, if it may be called a religion, are an old monk and an old nun, both of whom are said to have attained the age of one hundred and fifty. The members of this gang conferred upon them the title of "Two Ancients! Heaven and Earth" (乾坤二老). Both these magicians are noted for their lasciviousness; for the monk, it is stated, has to devour a virgin every evening and the nun a boy. Rumor says that they maintain their youth and vigor, though excessively old, at the expense of these youth. This cult preaches that a great catastrophe is approaching and that every one must repent and reform and seek for deliverance by the "True God." Who this "True God" is, however, is beyond conjecture. It also takes advantage of the magic of clairvoyance (圓光) and oracle interpretation (扶乩) to induce the ignorant class to join the society. Every member upon initiation is obliged, first to pay a homage to the two monsters, then a fee of (\$1.25) one dollar and twenty-five

cents in order to deliver himself out of the Sea of Sorrow (拔苦) and to ascend to the Heaven of the Genii (超仙). Should he desire the other members of the family to be delivered, the person in question may pay for them the dues according to the number of the members, and he may even pay for those already deceased. Sometimes, besides the dues the members of the society are urged to sell their estate in the interest of the gang. It is said that once the gang was besieged by government troops while they were holding a meeting on a mountain in Nungan District (農安縣), but with the use of magic the old monk dispersed the soldiers single-handed after pronouncing certain incantations.

7. Chai-Li Religion (在理教). By "Chai-Li" it is meant that the members of the organization have all been brought within the same sphere (同在一範圍之內). Tradition says that the cult was organized at the end of the Ming Dynasty (明末), but it was not until the reign of Chia-Chin (嘉慶) that it crept into Kirin through an enthusiast named Yun (尹). The purpose of the cult has been to overthrow the Manchu Dynasty and to restore the empire to the Chinese. In practical life the members abstain from smoking tobacco, drinking wine, flouting others, and initiating disturbances, to distinguish themselves from the Manchus who were both smokers and drunkards. Every member must keep every secret required by the gang, and for this reason it has been mistaken for a branch of the Secret Religion. Every member *must*, besides chanting scriptures and burning incense before the Madonna, sit in meditation and drink tea. A person who can drink the greatest quantity of tea without discharging any water is said to have attained the state of sacredness (醍醐或成聖). The organization consists of a central association with several tens of branch associations, each with a leader called Ta Yie (大爺), and three assistants (manager, usher, and assistant). Every member has to pay an annual due of one dollar. The meetings which are called Pai-Chai (擺齋), or literally Vegetable Feasts, are held on the fifteenth of the third moon, the eighth of the fourth moon or the birthday of Gautama, the fifteenth of the seventh moon, and the eighth of the twelfth moon. Upon the day of meeting every member subscribes a sum of about thirty cents to purchase fish and meat to prepare a feast (which is not, in fact, a vegetable meal). Then the leader sits high up in the hall while the members salute him by claspings hands and prostrating themselves before him. This is followed by the feast. Here the greatest gormand is honored as the most advanced in virtue (得道最深). After the feast the balance of the sum left over from the feast is offered to the leader. New members must be recommended by the members long affiliated with the gang and are initiated on the meeting day after the payment of the due. The members are mostly people of the lower class.

8. Lamaism. The Yellow Sect of Lamaism can be found in the districts of Chienan (乾安), Fuyu (扶餘), and Nungan (農安). Its followers are mostly Mongols.

9. Shamanism. Shamanism (義瑪, 薩滿) is an indigenous hybrid of magic and superstition. The witches, or wizards, are often

media through whom spirits express their ideas. The greatest function of their cult is the healing of disease. The spirits of deities are mostly those of the fox and rat, but sometimes of the wronged ghost of a person. The family of the patient employs an *incense boy* to burn incense, offer prayer, and request the spirit to cure the disease. This rite is called *Chu Ma* (出馬) or literally to "Come Out On Horseback." After this the wizard, or witch, is asked to perform the part. The method of treatment is usually twofold: prayer and prescription, which is called *Yu Pien Fang* (遇偏方) or special prescription. Now, this prescription is supposed to be able not only to cure the disease but also to expel the demon which haunts the patient. If the wizard fails to expel the demon, he will then ask it to attach itself to the body of the patient and then argue with it. The manner of talking is so rash that it resembles that of face-to-face combat in the field. In order that the demon may attach itself to the body of the patient the wizard lights an incense stick and makes the patient hold it; while he himself rings the bell and urges the demon with vehement words to reply to his challenge, and his assistant beats the drum to help irritate the demon. Whether or not the demon attaches itself to the body of the patient may be witnessed from the direction of the smoke of the incense stick. If it indicates that the demon has already attached itself to the body of the patient, the wizard will scold it in the vilest language. When all the words are pronounced, he will drive it away by flourishing his swords and holding a burning torch in his mouth. Such treatment rarely cures the disease, and if it does it often takes two or three years.

II. Funeral Rites

1. Ceremonies upon Death. Upon death the corpse of a person is often placed on a board placed in the centre of the hall. This is called *Ascending the Spiritual Bed* (上靈床). A rolling pin is placed in his left hand and cakes made of dough in his right hand. The rolling pin is called the *Dog Beating Rod* (打狗棒) and the cakes, the *Dog Beating Dry Food* (打狗乾糧). The explanation is this. The spirit of a newly departed person (so they believe) must pass over the *Dog Mountain* where he will be faced by numerous dogs which may attempt to devour him. The cakes are used to bait the dogs to leave him, while the pin is to strike them off when the cakes fail to accomplish the intended purpose. If the deceased used to be a man of wealth, his son will place silver vessels in his hands and even on his forehead and other parts of the body; for the more valuables he holds, they believe the more prosperous will his offspring become. Meanwhile, a piece of iron is placed on his belly to prevent it from swelling and a piece of black cloth on his face to prevent the poisonous odor emitting from his mouth and nostrils. Then the son will hang at the gate a string of paper called *Age Paper* (歲數紙), which consists of as many pieces as the number of the years the deceased has lived. Should the deceased be a man, a paper horse will be burnt; but should it be a woman a paper ox will be burnt. These animals are called *Tau Tou Niu Ma* (倒頭牛馬), and, like the *Age*

Paper, are placed on the left if the deceased be a male and on the right if the deceased be a female. The meaning of such practices, however, has not been explained to the present writer. After this the eldest son will carry a long pole, mount a high place, and pointing to the southwest, call his parent in tears saying thrice, "Southwest Highway is the Bright Big Road" (西南大路光明大道). This is called Chi Lu (指路) or Showing the Direction of the Passage for the soul to find the right road to the Western Heaven, as they say. This ceremony having been performed, those in mourning dress will gather in the Temple of the God of Wealth or Tu Ti Kung (土地廟) where they will burn incense, sham money, prostrate themselves before the images, and then walk home weeping till they reach the hall where the corpse is placed. Then the males will weep three times at the left side of the corpse and the females at the right side. This is called Reporting to the Temple (報廟).

Again, the bereaved family will seek the advice of a fortune teller to find out the lucky days for en-coffining and burying. A document (殃榜) bearing all these details is then mounted on a board and placed in front of the gate, left side for male and right side for female. White paper crosses are also pasted on the gate and doors.

2. En-coffining and Mourning. En-coffining usually takes place on the second or third day. On the seventh day the bereaved family builds an awning under which Buddhist as well as Taoist priests are engaged to chant scriptures. A feast is prepared to entertain condolers who come on that day. A piece of red cloth called (引路旛), Road Leading Pennon, or (片巾) in the Manchu language, is hung on a tall pole. Burial takes place usually on the seventh day among common people, though sometimes on the twenty-first day; while among the aristocratic families it often occurs on the forty-ninth day; but on the fourteenth, the twenty-eighth, the thirty-fifth, and the forty-second days no scripture is chanted nor is any condolation received except that of near kindred. The gifts of the condolers often consist of mourning couplets, poems, written on paper or cloth; pigs and lambs; and sham money or flour.

3. Offering of Congee. From the day of death till that of burial every day for three times those in mourning dress scatter congee around the Temple of the God of Wealth and call to the deceased in a sobbing tone, "Come out to take congee and water," (出來收漿水). When this is done, they go home weeping.

4. Offering of Travelling Expenses. The day before burial those in mourning dress offer the deceased paper-made carriages, horses, and sham money for travelling expenses to the next world. The ceremony consists of placing the paper-made objects in the yard, and the eldest son carrying the Age Paper on his back and calling his father or mother walking around the coffin, saying, "Mount please, mount please," (上車呀, 上車呀). After calling, the tablet and the Age Paper are placed in the carriage. This is called Pulling the Soul (拖魂). The carriage and all the paper-made objects are then given to the flames in the southwest corner of the Temple of the God

of Wealth. Upon return no member of the house should weep, lest the deceased should refuse to leave the house and visit the family with calamities.

5. Burial. As has been hinted the date of burial varies with classes of people. In fact often a coffin has been deposited in a small house for several years or even twenty years. Burial sometimes takes a whole week. The day before burial a gentry family will often employ from four to six Buddhist as well as Taoist priests to chant scriptures to release the deceased from Purgatory, and ask from six to eight masters of ceremony to complete the making of the tablet for the deceased. This tablet represents the deceased to which sacrifice is offered on his birthday and deathday.

In the evening the relative and friends of the deceased prostrate themselves before the coffin to bid the deceased farewell, while the members of the family return the compliment. Then the whole family weep for the whole night. This is called Bidding the Soul Farewell (辭靈).

At dawn the next morning the bereaved family starts for the tomb with the eldest son carrying the Pennon (靈旛) which consists of paper full of holes, fastened on a pole, used to lead the soul. This is called Fa-Ying (發引) or Leading the Way. The near relatives then assist the family to scatter sham money on the road to keep off other ghosts. Upon arrival at the tomb the coffin is lowered at a lucky hour; and this is called Hsia Chuang (下葬) or Burying Down. At the four corners are dug four holes for placing lamps which are called Lamps for Shining Corpse (照屍燈). Grains and a water pot are placed before the head of the coffin so that the cocks will busy themselves with the food instead of pecking the eyes of the deceased upon his passing over the Hill of Fowls (雞山), an imaginary region which the soul of the departed will have to pass, they say. After the burial the family members set ablaze the paper-made house, boxes, and other articles before they start home.

6. The Purification Ceremony (淨宅). By purification is meant the cleaning of the house of the deceased, or the rooms he passed through before death. In the ceremony a magician is asked to place a cubic hollow vessel on the table, filled with millet into which a sword is thrust. Then incense is lighted, a gong is beaten, and incantation pronounced; meanwhile a mixture of grains and iron scraps are scattered to all corners in the building and fire-crackers exploded to expel calamities. By calamities is meant the last breath of the deceased, which, if allowed to condense, would, they believe, bring premature death upon the inmates. It is strange to say that this ceremony does not take place until after the burial and that the house is never actually cleansed with any disinfectant, sulphur, or antiseptic.

7. Mourning Dress. Before burial during the mourning period for parents children wear clothes of sackcloth or white garment and flax-made belt; and after burial white dress from head to foot, for a period of two years. For grandparents the mourning dress

is worn for only a year. A son-in-law to be, however, covers the mourning dress with a red handkerchief to escape from calamity (so they believe), while friends wear white coats only for the day of condolation.

III. Sacrifices

1. Sacrifice to Totem Pole. The Totem Pole of the Manchus which is called God's Pole (神杆), or (索勒杆子), represents the crow which they worship as the savior of their ancestor. According to legend the remote ancestor of the Manchus, named Huang Cha, (樊察) was pursued by enemies after his army had been defeated. While making his escape several crows lighted on his head. Viewed from a distance he was taken as a tree by his pursuers who thus stopped their chasing. He was thus saved by those birds. For this the Manchus offered sacrifices to the pole during festivals or grand occasions. Now to the middle part of the pole is attached a wooden vessel, into which the Manchus put livers, hearts, intestines, lungs, and other entrails of animals for the crows.

2. Sacrifice to distant ancestors. In every Manchu household is a shrine in which are placed the tablets of the four emperors,—Chao, Hin, Chin, and Hien (肇, 興, 景, 顯); and of the first ancestor of the family. Below the shrine, which is covered by a piece of yellow silk, there is a placed a wooden tray, in which food is served as a sacrifice to these sovereigns and the ancestor. After the ceremony a feast is held; everything must be eaten, and nothing should be left behind.

3. Sacrifice to near ancestors. Among the Chinese sacrifice is offered to ancestors on every seventh day after burial until the forty-ninth day. Of all these the ceremony performed on the thirty-fifth day is the most important. On that day all relatives and friends should be present. In addition to these there is a sacrifice of the hundredth day which all relatives and friends should attend. The most gorgeous sacrifice is that of the anniversary, which, however, is discontinued after the third year. On all these occasions wine and tea must be offered. Again, every year from new year's eve to the fifth of the first moon sacrifice is made in the hall; while during the Tomb Festival and the Ghost Festival (which will be discussed in the next section) it is made in the cemetery. On the last two occasions sham money and wine are offered.

Among the Manchus and the Mongols, besides the new year sacrifices, there is often held a sacrifice called Burning the Incense of Peace (燒太平香). In case of misfortune a Manchu will presume that his ancestor is displeased and must be appeased by burning incense and offering sacrifice which is called Returning Wishes (還願). Should a child be born, the head of the family must also offer a sacrifice called Pá-Mi (把密), or literally Making the Household Prosperous in Number. Every year or every three years a splendid sacrifice is offered, called Dancing of Domestic Spirits (跳家神).

In the case of Burning the Incense of Peace millet is made into a kind of pudding called Ta Ko (打糕). After the offering is made to ancestors, the pudding is distributed to relatives and friends. In addition, a kind of sorghum cake stuffed with beans and wrapped in a kind of Lichi (?) leaves and called Lichi Buns is offered to the ancestor or ancestors together with a greased pig. In case of Returning Wishes, Making the Household Prosperous, and Dancing the Domestic Spirits three hogs, and among the Mongols one sheep in addition, are butchered. On the day appointed the picture of the ancestor is hung in the center of the hall together with the boards designating the titles and degrees of the ancestor. Mock money and incense are burned before the table and the totem pole; while on the table tall candles and Manchu incense (鞭子香) are lighted and tea and wine are offered. Then a live pig is bound and placed before the table and the head of the family prostrates and pronounces benedictions. This done, he remains kneeling and pours wine from a goblet into the ears of the beast. If the animal grunts continuously and shakes its head, it is considered a good omen signifying that the spirit is pleased with the sacrifice and accepts it with pleasure (領牲). If the pig does not shake its head or grunt continuously, the pouring of wine will be continued till the desired effect is produced. He then repeats the ceremony before the totem pole.

In case of Dancing of Domestic Spirits two members of the family or the near relatives impersonate Shamans, wearing crowns of deities, with bells around their waists, beating drums, dancing, and singing harmoniously while the guests sit around as spectators, responding to every lucky word pronounced from their lips.

After the rite is performed the head of the family wears a short coat and an apron, kills the pig, flays it, burns the hair, roasts the skin on a heap of fire kindled in the court yard, slices the pork, boils it in a kettle until it is thoroughly cooked. Meanwhile he kneels with one leg and cuts the entrails (including heart, liver, stomach, and intestines) inch by inch to be placed before the table and the totem pole, calling the act sacrifice. Then the meat in the kettle is transferred to another boiler and the soup is seasoned with onions, salt, and rice to entertain guests. This is called the Feast of Small Meat Rice Meal (小肉飯). Any person, even an utter stranger, may enter the hall and participate in the meal; but no one, even of near kindred, who is in mourning dress or wears a hat made of the fur of the dog is permitted to present himself at the feast. No guest is allowed to salute the host, greet him, or bring him any presents. While eating he is to serve himself, taking chopsticks and bowls and helping himself with the meal; but he who is eating in the hall is not allowed to enter the room, and he who is eating in the room is not allowed to enter the hall. While eating he need not stand on any ceremony; he may be crouching before the furnace or be standing under the eaves as he pleases. In the afternoon the host spreads, in the room, a feast with wine, pork, and skin of pork, called Hu-Pi (胡皮) to entertain the guests. After the feast all the guests leave

the house, no one being allowed to thank the host. Anything uneaten must not be kept, but buried with the soup and the bones in the earth.

4. Sacrifice to deities. Among the Chinese natural phenomena such as heaven, earth, mountains, rivers, thunder, lightning, frost, and hail are offered sacrifices. The deities in charge of man, woman, son, and daughter; the gods of wealth and domestic animals; and the fox and the yellow rat especially are also sacrificed to.

Among the Manchus the deities are too numerous to be mentioned; but the God of War or Kwanti (關帝), called Fu Mo Ta Ti (伏魔大帝) and the God of Wealth are especially offered sacrifices of pigs and wine.

IV. Festivals

Under this heading I shall treat of only those festivals connected with religion.

1. Sacrifice to the Genius of the Hearth (祭竈). This takes place on the twenty-third of the twelfth moon of the lunar calendar. Every house makes with paper, figures of man, horse, chicken, and dog to be placed before the god of the hearth together with sweet meat, candies, tea, and wine. Incense is burned and the male members of the family make prostrations.

On the twenty-fourth every family sets in the southeast corner of the courtyard a long pole decorated with branches of the fir and on it is hung a flag so that a red lamp may be hung up on the New Year's Eve. This is called Setting the Lamp Pole (立燈竿). Meanwhile a high table is placed in the hall on which incense is burned and candles are lighted, and before which fire crackers are exploded and prostrations are made. This is called the ceremony of Offering to the Above (上供). At the same time in the room the pictures of ancestors are hung and tablets bearing the names of ancestors set on the table before the shrine in the west. Incense is burnt and prostrations made. In the evening paper-made clothes and sham money are burned in the vacant ground in the village—a practice called Burning the Cloth Wrapper (燒包袱). Meanwhile big candles are lighted in the parlor or hall and incense and mock money burnt before the images of ancestors, Genius of Hearth, Genius Chang (張仙) that looks after the offspring, and Genius Hu (胡仙), that is, a fox; the same ceremony is performed before the totem pole in the court yard.

2. New Year's Eve. On the New Year's Eve a Manchu family often burns a kind of wood called Manchu Incense (靛子香) before the tablets of ancestors. As night advances young people visit the families of elders performing the ceremony of blessing the Year (祝歲). The poor, in the meantime, beg for alms in the street, a custom called Presenting Gifts to the God of Wealth (接財神). Those beggars who blow bugles are called Happiness Blowers (吹喜). At midnight every family burns a heap of logs. The head of the house then washes his face, mouth, teeth, and hands; wears a new

suit; and kneels before the table of heaven and earth (天地棹), a Chinese facing to the north and a Manchu facing to the south; lights candles, burns incense; and salutes the god of wealth, the god of official rank, the gods of mountains, and other minor deities by burning paper-made horses and prostrating before them. This is called Setting Up Big Paper (升大紙). After this he carries incense and torches to the temples of the War God, the God of Wealth, and other deities to burn and prostrate himself. This is called "Receiving the Genius of Wealth" (接財神). Then children greet parents and eat fritters. Often a person stays up for the whole night to watch the new year in and the old year out.

The next morning everyone takes vegetable fritters, and sometimes starting from that day a person may abstain from eating animal food for three days. In the political circle people greet each other saying, "May you have a promotion (陞官); while in the business circle, they say, "May you prosper in wealth" (發財).

3. The Lantern Festival. During the Lantern Festival lanterns are placed at tombs, temples, granaries, grindstone mills, stables, on crossroads especially to show the ghosts the roads to families to be reborn.

4. The Dragon Day (龍封日). The dragon day falls on the twenty-fifth of the first moon. On that day no woman should do any needle work. Every girl cuts colored cloth into pieces and makes a dragon tail for herself to wear. She also keeps buns in the granary, calling the ceremony—the Filling of the Granary (填倉). The meaning is found in the belief that by celebrating the dragon day it will bring rain thus causing the harvest to be abundant. A week afterwards on the second of the second moon every house feasts on wheat cakes and scatters ashes before the gate in the shape of a dragon, calling it the Raising of the Dragon Head (龍抬頭). The ceremony is to appeal to the dragon that it may raise its head to the region of clouds to pour down showers to bless the harvest.

5. The Tomb Festival (清明). On the tomb festival day every family cleanses the tombs of ancestors before which incense and mock money are burnt. Wreaths made of willow branches are worn by children called Willow Tree Dogs, the purpose being to keep off ghosts.

6. The Birthday of the Genius of Mountains (山神誕). This takes place on the twenty-eighth of the third moon when hogs are killed to be offered as sacrifices. In the feast a kind of pudding made of yellow millet and fried in oil (油爐糕) is eaten.

7. The Festival of Mother or Niang Niang (娘娘廟會). This falls on the eighteenth of the fourth moon. On this day children of both sexes who are still without hair request the Taoist priest in the temple to initiate the ceremony of keeping hair, calling it Jumping Over the Walls (跳牆). The meaning lies in the assumption that the child ought to be staying in the temple to serve the goddess, but now it is given a chance to jump away from the building over the walls.

8. The Festivals of the King of Drugs (藥王廟會). The festival of the King of Drugs, called Chang Shan Tsung (章善俊) takes place on the twenty-eighth of the fourth moon. A splendid fair is held on the North Mountain (北山) where the temple is located. Beginning from the twenty-fifth an immense number of pilgrims ascend the mountain to offer incense. Holidays are given in commercial circles, and even the trains offer rebates on tickets till the Dragon Boat Festival.

9. The Dragon Boat Festival. This falls on the fifth of the fifth moon. On such a day the Manchus offer incense to the tablets of ancestors.

10. Festivals of Sharpening and Trying the Single Claymore (關帝磨刀及單刀會). It is said that the War God, Kwanti once whetted his claymore before he went on a mission to the State of Wu (吳) where he protected himself with the said weapon. The twelfth and the thirteenth of the fifth moon are celebrated in memory of these two events. On these two days it often rains even after a drought.

11. The Seventh of the Seventh Moon (七夕). It is said that one may hear, under the vine, the pitiful crying of children who have died before the age of twelve.

12. The Ghost Festival (鬼節). The fifteenth of the seventh moon is the date for the Ghost Festival. In former times mock money had been burned before the tombs and lamps lighted on boards and placed on water for the purpose of rescuing the ghosts of drowned people. Ever since 1921 the government has held mourning services on the summit of the North Mountain for martyrs on battlefields. Buddhist and Taoist priests were engaged to chant scriptures. Incense was burnt and sacrifice offered, fire-crackers exploded, and thousands of lamps lighted on the river.

13. The Shaman Festival (薩瑪會). This falls on the first of the tenth moon, called Hsia Yuen (下元), when sacrifices are offered at the tomb. By Shaman is meant the witch. Therefore, on this day, the witch butchers a pig and prepares a feast. Superstitious men and women of the lower class often bring with them incense, mock money, wine, meat, red cloth, the head of a hog, and a cock to be offered to the Genius of Rat and the Genius of Fox (黃仙及狐仙) to offer them good wishes. The superstitious rich people will sometimes offer a whole hog or sheep; while young children dress themselves in red. The Shaman, then, strips himself naked, unties his hair, dresses his lower part in red, attaches bells to the waists, beats a drum while he prays to the Genius of Fox and the Genius of Rat, making gestures of all kinds. The masses kneels behind him to ask for protection and blessings from the two genii. At noon he holds in his hand a steel fork, and pierces his arms through with as many as twenty awls, closes his eyes, strikes his teeth, and dances in a fierce manner. Then he cuts the skin of his head with a sword making the blood drip as a sign that the spirits of the genii have possessed him. The superstitious men and women, upon this, prostrate before him promising that they will pay the

price of incense from one dollar to twenty dollars. Finally the Shaman wakes and the men and women congratulate him, for his success in winning so great a number of converts. They then enjoy the feast prepared by the Shaman.

V. Conclusions

From this study I derive the following conclusions:—

1. The imported religions, even Buddhism, are not understood by the masses. Although Buddhism is adored, it is only the ritual and not the teachings that is cared for. They worship Kwan Yin not because they understand the cult but because they want, by so doing, to acquire peace, wealth, and prosperity.
2. Only the highly cultured care for religion of the higher type. Those who take to Christianity are not real converts in any sense, so far as I can see; they merely utilize religion as an escape from political persecution.
3. Ancestor worship holds a far higher place than any other religion in Kirin, for sacrifices are offered to them on almost all occasions.
4. The reason Kirin people care little for religion is that they are not highly cultured. As they are mostly immigrants from the interior who are pressed by hunger and cold, there is but little wonder that they are rustics who scarcely care for anything highly spiritual.
5. The native religions are, at best, some forms of Shamanism, Fetishism, or Animism, not sharply differentiated from magic. The lower classes are more interested in oracles, supernatural miracles, rather than in any metaphysical or ethical problems.
6. In many practices Kirin is scarcely a step ahead of primitive people, especially in offering sacrifices, worshipping the totem pole, and funeral rites.
7. Like the Egyptians the Kirin people believe in the future life. The fact that lamps and other articles are placed near or in the coffin shows that they believe in transmigration if not reincarnation.
8. Any one that has achieved something worthwhile is often worshipped and deified.

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The Taoists of Lao-Shan

F. S. DRAKE

IN the eastern end of the Shantung peninsula, and to the north of Tsingtao and the Kiaochow Bay, is the isolated mountain group of Lao-shan (嶗山). The central mass is composed of pink and grey granite and porphyry—the centre of a volcanic eruption, thought to belong to the Tertiary period—while the outer rims show finer grained rocks, where the lava streams cooled rapidly, much crossed with dykes of basalt and other intruded rock.

The highest point, known as Lao-ting (嶗頂) is 1130 metres above sea-level; but the mountains rising as they do steeply from the sea, have a grandeur greater than the dimensions would suggest. In addition to this, the granite has weathered in such a way that the sides of the hills stand out with enormous boulders, and the crests of the ridges are jagged with huge rocks piled one upon the other in grotesque fashion as though placed there by giants at play; and the sky-line, set with gigantic crags, appears from the distance as serrated as the teeth of a saw.

On the south and east the mountains fall steeply to the sea. Here on the edge of the massif the dykes and igneous intrusions, running generally in a N. E. and S. W. direction, fringe the coast with rocky ledges, sometimes forming islands, and sometimes peninsulas, where the islands have become joined to the mainland by low sandy necks. The whole region is evidently rising, and sandy beaches with gradual incline are forming between the rocky headlands, so that the coast-line is broken up into a series of bays of great beauty—blue-green sea, white surf, golden sand, rocks red and black, and the mountains rising beyond.

The beauty of the whole is enhanced by the large trees surrounding the temples—ginkos of great age and size, flat-topped pines with reddish trunks, maples and bamboo groves—and by the forests of small pines and the woods of larch planted during the German and Japanese occupations, or self-sown, that clothe the sides of the mountains; and by the white mists that roll up from the sea and curl around the bases of the projecting crags.

Lao-ting (嶗頂), the summit, is in the S. E. corner of the region, so that on the south and east the descent to the sea is sharp and the valleys steep and short. On the north and west the descent to the plain, and to Kiaochow Bay is more gradual, and there are a number of long boulder-strewn valleys containing mountain-streams with many a blue-green pool, that divide the range into several ridges, roughly with an east and west direction. These valleys provide the chief means of approach to the mountain region.

The water-shed between these longer western rivers, and the short streams on the east that fall to the sea is generally of a N.—S. direction. This N.—S. water-shed, culminating in Lao-ting, is perhaps the most important geographical feature, for it divides the region into two parts: one looking to Tsingtao and the plain; the other looking towards the sea. In the valleys on the landward side are villages of considerable substance, and besides the ordinary cereals grown on the terraced fields the sweet potato is cultivated in abundance. On the seaward side the coast is fringed with hamlets, each with its small harbour protected by a break-water of rough-hewn granite, and its small fleet of junks; a few terraced fields rise above each village; fishing nets are stretched in the streets; timber and granite blocks ready for export lie on the shore of the

sandy bays; and on every side the sound of the hammer is heard, where groups of stone-cutters may be seen splitting the huge granite boulders and shaping from them oblong blocks. Here and there along the coast the small granite huts of the stone-cutters may be seen nestling in a waste of boulders above the white line of breaking waves.

This sometime isolated region of natural grandeur and quiet rural pursuits, has for a long time been a centre of Taoist retirement. During the summer of 1933 the writer, together with Dr. Menzies Clow and Rev. T. W. Allen of the English Baptist Mission, made a short tour of the principal monasteries with a view to gaining a general idea of their history, condition and life. The time available was too short to make a detailed and accurate study; information given was often contradictory and the opportunity for further investigation and confirmation has not yet presented itself. So it must suffice for the purpose of this article to record such information as we were able to gather, as a basis for further enquiry on the part of those who may be so inclined.

We were told that in the Lao-shan region there were "Nine kung (九宮) eight kuan (八觀) and seventy two an (庵)"; but that the number of the last—which must include the small temples in the villages in and around the region—is now much reduced. We did not attempt to visit the small temples in the villages in the foot-hills, but only the more important monasteries in the mountains, of which there would seem to be some seventeen or eighteen. Of these we visited ten in Lao-shan itself, and two others in the neighbouring mountain of Fu-shan (浮山), and one in Tsingtao.

The temples differed from one another in size and wealth—there was only one really large Taoist establishment, that of T'ai Ch'ing Kung (太清宮) with forty priests, and including laborers a total household of about one hundred men, and owning some 700 mou (about 116 acres) of land, mostly situated in fertile parts of the plain. Some seemed to be reduced to considerable poverty, and we heard of temples that had gradually ceased to exist. On the whole these Taoist monasteries consisted of one or more humble courtyards, with buildings simple and well-kept, and but slightly furnished and equipped. They were usually situated in a cleft in the mountain side and so buried amongst pine trees or bamboo groves that they were invisible until the traveller was practically upon them, the first sign of their proximity often being a small threshing floor in a clearing, or the sound of the barking of dogs. An almost universal feature was a pair of ancient ginko trees before the temple gate, or before what was the original shrine of the temple. The number of priests varied from two or three to ten or twenty, and in one case reached to forty. The priests were all celibates, and seemed to vary much in their knowledge of Taoist lore and in their attitude to their calling. In some cases, in which the priests had

been given to the monasteries in childhood, they frankly stated that their calling was merely a means of livelihood; in other cases, where men of scholarship and experience of life had voluntarily renounced the world for the life of retirement and seclusion, there was very evident devotion and serious seeking for the higher life.

Amongst these Taoist monasteries, there is one Buddhist establishment, that of Hua Yen Ssü or An (華嚴寺 or 庵), which will be described below, and which had at least one off-shoot in the former Taoist monastery of Sha Tzū K'ou (沙子口).

Several of the more elevated mountain monasteries [e.g. Pai Yün Tung (白雲洞), Ming Hsia Tung (明霞洞), Hua Lou Kung (華樓宮)] contained a natural cave under over-hanging granite boulders. This in each case was probably the original cell of the first hermit and the shrine around which the incipient monastery developed. Most of the monasteries showed signs of having developed from one small shrine (before which the ancient ginkos mentioned above stood) by the addition of later courtyards.

On the whole the shrines were simple and the images few and the equipment slight, especially in the less accessible mountain monasteries. These were still clearly places of retreat centred around a simple shrine for common worship, rather than an exhibition of magnificent images to attract pilgrims and financial offerings. The display of images tended to increase the nearer the monastery was to the settled population, as on the N. and W. of the mountain; or to a commercialised or tourist centre, as T'ai Ch'ing Kung (太清宮), by the sea, with its accessible harbour and Chinese naval base; or the Buddhist Hua Yen Ssü with its magnificent buildings, situated near the new motor road that circumvents the greater part of the mountain.

So far as the images of the gods are concerned, taking all the temples together, a fair proportion of the Taoist pantheon was represented. On the northern side it appeared at first that there would be some systematic distribution of the gods according to Taoist cosmological ideas. For the monastery of Ta Lao Kuan (大嶗觀) situated on the north of the mountain was fittingly devoted to Hsüan T'ien Shang Ti (玄天上帝 or Chên Wu 真武) the "Black Warrior," God of the North, with the "Green Dragon" (青龍) of the East, and and "White Tiger" (白虎) of the West on either side of the ante-chamber. In the ancient and rather inaccessible Hua Lou Kung (華樓宮) three hundred and fifty metres above the level of the sea, on a summit crowned with fantastic piles of boulders, and with a magnificent view over the plain on the one side, and across mountain ridges on the other, Yü Hwang (玉皇), the Supreme God, was honoured (together with Lao Tzū). While in the rock-temple of Shên Ch'ing Kung (神清宮) the "Three Pure Ones" (San Ch'ing 三清) held the chief place.

As we proceeded across the water-shed, however, we found these gods simply repeated, with the addition of others, and apparently without any systematic arrangement or plan—those most frequently seen were Yü Hwang, Lao Tzū (associated with Kwan Yin 觀音), and the San Ch'ing (三清), the San Kuan (三官—Heaven, Earth and Water 天, 地, 水) and the God of the North (Hsüan T'ien Shang Ti 玄天上帝 or Chên Wu 真武). Of these Yü Hwang was by far the most frequent. In the monastery where spiritual life seemed most vital—Pai Yün Tung (白雲洞)—the solitary shrine (a cave) contained the single image of Yü Hwang, standing undoubtedly for the one God, source and creator of all things. Of even greater interest is the prevalence of the "Three Pure Ones" (San Ch'ing) and the San Kuan (or San Yüan)—which as Weiger¹ points out, represent the more mystic side of Taoism, associated with the monasteries rather than with the popular cult!

Few of the monasteries were furnished with more than a small number of books—various kinds of scriptures for use in chanting or for incantations. At the small monastery of Pei Chiu Shui (北九水) the head-priest was absent, but judging from his collection of books old and new, he seemed to be a man of some attempt at personal culture. At Pai Yün Tung, where scholarship seemed to be at its best, we were told that the library with its irreplaceable Taoist books had been burnt a few years ago. At Ming Hsia Tung (明霞洞) we were told that a small number of valuable Taoist books was stored, but that they were only available on special occasions. The best collection seems to be at the large T'ai Ch'ing Kung, where we were shown the books in locked cupboards that fill the two ends of a large room. These collections—with the exception of the very small private collection at Pei Chiu Shui—were all on the eastern side of the mountain.

The character of the life led by the priests will be dealt with in a later section.

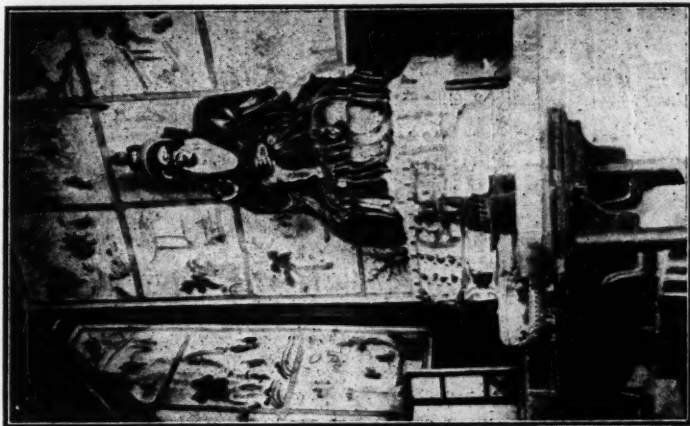
For the sake of those who may wish to follow up this study, a list of the chief monasteries, with the sect to which each belongs, and the probable date of its foundation, is appended here, together with a sketch map showing their relative positions.

Name of Monastery	Sect	No. of Priests	Chief Deity	Date of Foundation
Ta Lao Kuan 大 鵬 觀	Hé Tsu 郝祖 (Hua Shan Pai) 華山派	7	Hsüan T'ien Shang Ti 玄天上帝	Priests' tradition: Ming Wan Li. Tsi Mo Hist- ory:—.
Hua Lou Kung 華 樓 宮	Hé Tsu 郝祖 (Hua Shan Pai) 華山派	3	Yü Hwang 玉 皇 and Lao Tzu 老 子	Priests' tradition: T'ang Dyn. Tsi Mo History, Yüan T'ai Ting 泰定 (A. D. 1324-7) and Tablet, ditto; Priest's tomb and Yüan in- scription.
*Shih Men An 石 門 庵	?	?	?	?

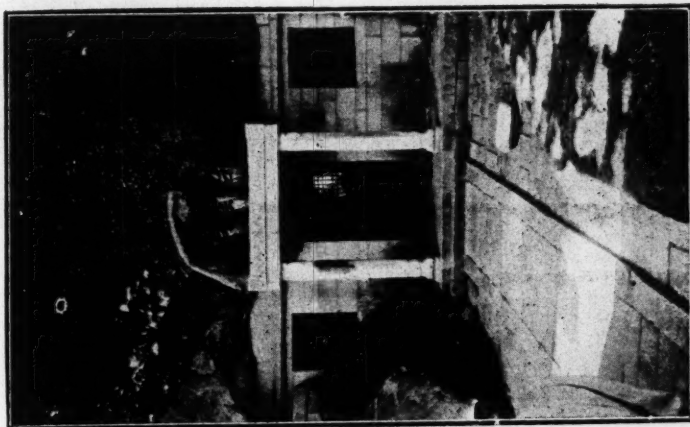
1. Histoire des Croyances Religieuses in Chine, pages 578, 567, 609 ff.



I



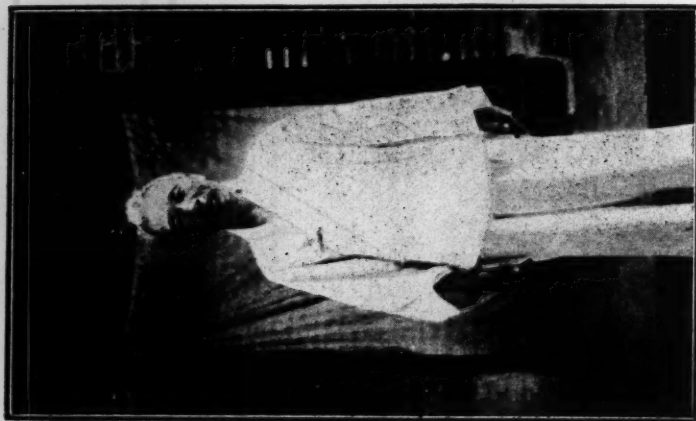
II



III

THE TAOISTS OF LAO-SHAN

- I. Entrance to the Hwang Ts'ao An, on Fushan.
- II. Image of Lao-tzu in Rock Temple. Kwan-yin in front and eighty-one incarnations of Lao-Tzu in paintings on the wall.
- III. Entrance to cave at Pai Yün Tung. Photo T. W. Allan



I



II



III

THE TAOISTS OF LAO-SHAN
Present-Day Taoist Priests
Photos on both ends, T. W. Allan

Shên Oh'ing Kung 神清宮	Hê Tsu 郝祖 (Hua Shan P'ai) 華山派	5 or 6	San Oh'ing 三清	Priests' tradition: N. Sung; Tsi Mo History:—.
Pei Chiu Shui 北九水	Ch'iu Tsu 邱祖 (Lung Men P'ai) 龍門派	2	Yü Hwang 玉皇	?
Wei Chu An 葦竹庵	Hê Tsu 郝祖 (Hua Shan P'ai) 華山派	2	Hsüan T'ien Shang Ti 玄天上帝	Priests' tradition: Ming, Wan Li.
*Ying Chên Kuan 凝真觀	Sun Tsu 孫祖 (Chin Shan P'ai) 金山派	10 or 11	?	Tsi Mo History: Yüan, Chih Yüan 至元 (A. D. 1335-40)
*T'ai P'ing Kung 太平宮	Hê Tsu 郝祖 (Hua Shan P'ai) 華山派	10 plus	?	Priests' tradition Sung; Tsi Mo History: Beginning of Sung-founder Hua Kai Chên Jên 華蓋真人. Kiao-Tsi Railway Guide: Tablet dated 金. 明昌 6th year: (A. D. 1195)
*Hsiu Chên An 修真庵	Ch'iu Tsu 邱祖 (Lung Men P'ai) 龍門派	8 or 9	?	Priests' tradition: Ming Tsi Mo History:—.
Pai Pün Tung 白雲洞	Sun Tsu 孫祖 (Chin Shan P'ai) 金山派	14 or 15	Yü Hwang 玉皇	Priests' tradition: Tang Dyn. on evidence of old tree. Originally Buddhist, bought by Taoists in Ching Dynasty
Name of Monastery	Sect	No. of Priests	Chief Deity	Date of Foundation
Hua Yen Ssu (or An) 華嚴寺 or 庵	Buddhist-Lin Tsi section of Shan Tsung (禪) 臨濟宗	about 20	Sakyamuni 釋迦牟尼	Said to have been a "shu fang" of Tsi Mo, official 黃嘉善 of Ming, Chia Ching: afterwards given by family to the Buddhists. Kiao-Tsi Railway Guide: founded by 黃坦 of Tsi Mo, in Ming 崇禎 (=A. D. 1628-1644)
*Ch'i P'an Shih 棋盤石 (Ming Tao Kuan 明道觀	Sun Tsu 孫祖 (Chin Shan P'ai) 金山派	8 or 9	Yü Hwang 玉皇	Priests' tradition: Ching Dyn.
Ming Hsia Tung 明霞洞	Sun Tsu 孫祖 (Chin Shan P'ai) 金山派 (Contains a cave where Sun Chên Jên 孫真人 said to have "Attained" 成道: but one account denies that this was the Sun who founded the sect (孫不二), says it was 孫玄清 of the Yüan Dyn./ Inscription re Sun Chên Jên on rock.	10 plus	Yü Hwang 玉皇	Priests' tradition: Han Dyn. Inscription in Han Dyn. writing. Tsi Mo History:—, Kiao-Tsi Railway guide: 金. 大定 2nd year (=A. D. 1210)

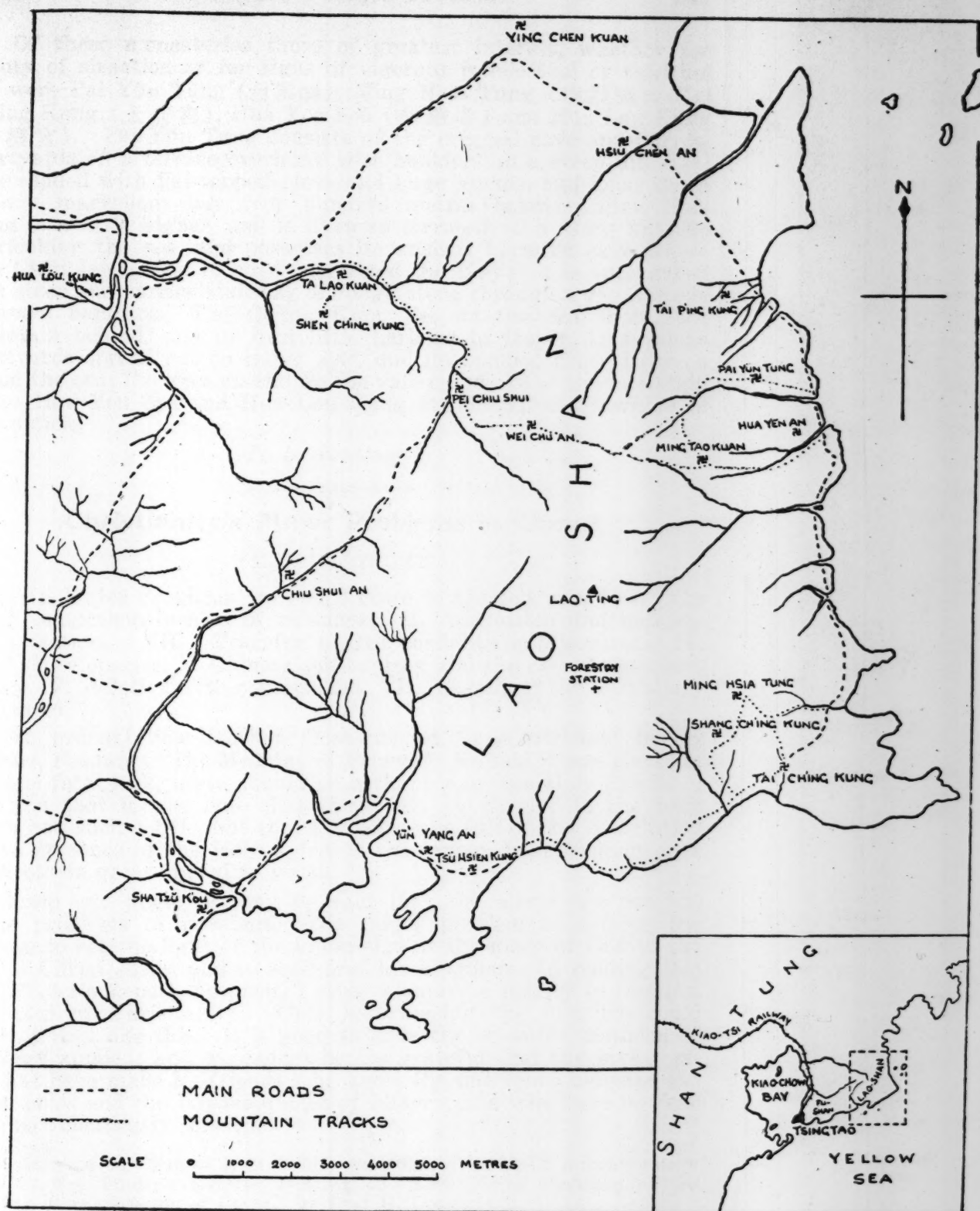
*Temples and monasteries not personally visited.

Shang Ch'ing Kung 上清宮	Hê Tsu 郝祖 (Hua Shan Pai) 華山派 (Tradition that Wang Ch'ung-yang 王重陽 "attained" here 成道. Inscription of Yüan, Ohih Cheng 至正 9th year, A. D. 1349, on rock, re Ch'iu Ch'ang-ch'un 邱長春, whose tomb, reputed, is near by-one of 72!)	2	Yü Hwang 玉皇	Priests' Tradition Han Dynasty (originally one with Ming Hsia Tung, sold to this sect in Ching Dyn. Shun Chih. (A. D. 1644-61) Tsi Mo History. Kiao-Tai Railway guide: Sung Dynasty.
T'ai Ch'ing Kung 太清宮	Liu Tsu 劉祖 (Sui Shan Pai) 隨山派	40	San Ch'ing 三清	Priests' tradition: Tang or Sung Tsi Mo History:—Rock-inscription, undated and unreliable, of visit of T'ai Shih Hwang in 28th year B.C. 218. Kiao-Tai Railway guide: founded by Hua Kai 華蓋真人: time of Sung T'ai Tsu (=A. D. 960-975)
Name of Monastery	Sect	No. of Priests	Chief Deity	Date of Foundation
*Tsü Hsien Kung 聚仙宮	Hê Tsu 郝祖 (Hua Shan Pai) 華山派	1 or 2	?	Priests' tradition: Han Dynasty. Tsi Mo History: Yüan, Tai Ting 泰定 (A. D. 1324-7). Kiao-Tai Railway guide: do.
*Yün Yang An 雲陽庵	?	?	?	?
*T'ai I Tz'ü 太乙祠				

(No longer existing—said by well-informed priest of Ming Hsia Tung to have been situated on south flank of Lao-ting 勞頂 near present Forestry Station, in time of the Fighting States of the Chow Dynasty B. C. 481-225. In that case it would be the oldest Taoist establishment on Lao-shan).

Other Temples visited near Lao-Shan

Sha Tzū K'ou Temple 沙子口廟	formerly Taoist,	now	Buddhist—an appanage of Hua Yen Ssu
On Fu-shan 浮山	Ch'iu Tsu 邱祖 (Ch'i Pen Shou P'ai)	4	San Kuan 三官 Priests' tradition: Ming, Wan Li
1. Hwang Ts'ao An 黃草庵	齊木手派		
2. Fu-shan Miao 浮山廟	formerly Buddhist; now bought and run by a Taoist priest from Ssu-fang	1	Buddha Priests' tradition: "very old"; tablets illegible
Tsingtao-T'ien Hou Kung 天后宮	Liu Tsu 劉祖 (Sui Shan Pai) 隨山派 (appanage of T'ai Ch'ing Kung)	3	T'ien Hou Shêng Mu 天后聖母 Priests' tradition. Ch'ing Dyn. about 300 yrs ago.



SKETCH MAP SHOWING POSITION OF LAO-SHAN MONASTERIES



SECTION OF THE DISTRICT OF LACONIA

Of these monasteries those of greatest interest, whether for beauty of situation or for signs of vigorous intellectual or spiritual life were Pai Yün Tung (白雲洞), Ming Hsia Tung (明霞洞), T'ai Ch'ing Kung (太清宮), Hua Yen Ssü (華嚴寺) and Hua Lou Kung (華樓宮). Pai Yün Tung consists of the original cave and narrow courtyards on a terrace overhung with boulders on a steep hill side; it is shaded with flat-topped pines and huge ginkos, and looks down upon a marvellous bay four hundred metres below. Ming Hsia Tung is a little higher, and is likewise terraced on a steep hill-side overlooking the sea, and possesses its ancient hermit's cave where Sun Chên Jen is said to have "perfected the Way;" it is approached by a steep and narrow stairway of rough stone through a dense grove of small bamboos. T'ai Ch'ing Kung lies on the sea shore, the mountain behind, and its own little harbour in front; its spacious courtyards spread out on either side, and its bamboo grove between it and the sea; its trees extend up the valley and clothe the mountain side. Hua Yen Ssü and Hua Lou Kung are described elsewhere in this article.

To be continued

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Christianity's Major Problems in China*

WM. H. GLEYSTEN

THE Major Problems are boiled down to the following:—I. The comprehensiveness of missions. II. Adaptation and indigenization. III. Transfer of responsibility and control. IV. Missionaries. V. Chinese self-support and the use of American money. V. Relation with government. VII. Results of the missionary movement.

An ardent Bible teacher from abroad, once criticized in my hearing, Fosdick's "The Meaning of Prayer." He said it was good but had one fatal lack, there should be a chapter on the Holy Spirit. I told him that it was true that there was no chapter in the book which had such a title, but that the book was full of the recognition of the presence of the Holy Spirit in the human heart, which gave the book its great appeal to youth.

From one angle, it may be said that the above are not the major problems of missions. The major problem is getting the Chinese to see the light of the knowledge of the glory of God in the face of Christ Jesus, and to seek first his kingdom. In reading this Fact-Finder's Report, however, I sense a supreme loyalty to the first principles of Christianity. Only men, seeing the invisible could follow a trail like this. It is good to have the scientific methods of sociology applied; and we cannot be too grateful that the investigation has been made by friends who know the difference between the ponderables and the imponderables of history, and who have no fear of being relentlessly scientific.

*Comments on Chapter I, in Volume on China, No. V, of Supplementary Series of Fact-Finder's Reports, treating of "Some Major Problems of the Christian Evangelization of China," by Paul H. Douglass.

One of the facts mentioned is, "In recent years, there has been a decline of from 50,000 to 75,000 in the church." This tendency is not taken too seriously by the Commission and should not be by us. This is not really shrinkage. It is purification. There is a more distressing kind of loss in the churches in China, not limited to "recent years". The church which I attend has taken in, roughly speaking, from twenty to eighty-five members a year, for the past twenty-five years. Several years it took in 20% of the total membership in a single year. But the membership of the church is practically static. Those who entered the church saw the vision of Christ, heard his call, united with the church in genuine anticipation, were baptized with yearning—and then the sad, sad tale, the church became to them the place for hearing sermons, not really a place of worship, fellowship, and work. The church veritably leaks like a basket, and will continue to do so until it can hold those who enter, as a magnet holds steel. This holding of its members is a major problem of the church. This church has, however, improved in the past few years in showing a considerable evangelistic zeal on the part of some of the members, a zeal which they share in the chapels and homes of others. This is highly commendable and promising.

Communism comes painfully near the truth when it says, "The church is individualistic; it has no program for society." But why should this be? The attractive power of Christ is undiminishingly great, as history has proved. "Why did it take Borodin only two years to leave such a strong impression, for better or for worse, in the countryside south of the Yangtze, while thousands of Christian workers have been laboring for scores of years, seemingly producing no changes?" This question should not be answered too nonchalantly. The church must turn its face in wistfulness to Christ once again, for he had a perfectly dynamic program! "The spirit of the Lord is upon me. He hath sent me."

Under the division on, "The Comprehensiveness of Missions", the question is asked, how far do missions and churches in China exhibit the measure of comprehensiveness set forth in the Jerusalem statement on this subject?:—"The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of His discipleship. In this endeavor, we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions—physical, mental and social. We are, therefore, desirous that the program of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships."

One is tempted to say many things about this. Being a school-man, ordained to the ministry and dedicated to a school, I shall restrict myself to one observation, namely, the school has a vital place in the program of Christianity in China today.

Those who speak so enthusiastically of "direct evangelism", as the one all-inclusive, vital method, fail to see that evangelism is most direct when it is least so. It is like moral education. There are

few educators who would for a moment hold that direct moral instruction is as effective as indirect. It is not so much a lecture on honesty that counts, as calling a student to one side, after he has cheated, and talking with him in dead earnest, in friendliness which he cannot mistake.

It is difficult to think of any one single thing, except insincerity, which would so soon queer missions in China as a mere program of "direct evangelism". The missionary must practise something beside direct evangelism if he is really to win men to Christ. Jesus' own method was so often the indirect one; the sick, the blind, the accused,—he championed their lost cause. His consummate parable on neighborliness is that of the Good Samaritan, the Levite, and the priest. The two latter used the direct method in religion but passed by in their hurry, perhaps to practise the direct method in Jerusalem. The good Samaritan did several trivial things, one might even stigmatize them as secular; and what gospel did he preach anyway? Only this, that the ministry of the loving deed is the gospel. And when that gospel is practised insufficiently, there is no possible compensation in the preached word. We do well to remember that He who drew incomparable pictures of just exactly what was in His mind, gave us the good Samaritan as the picture of what the second great command, neighborliness, means. And there isn't an atom of direct evangelism in it!

The Christian program is not too broad. It simply cannot be any narrower than life. But we do well to think more of quality than quantity.

There are two fundamental heresies on the mission field. The first is superstitious belief in numbers. If only there are large numbers, large schools, large gatherings in church, large Sunday schools, large clinics, etc! But that certainly was not Jesus' method. "Where two or three are met together in my name, there am I in the midst." His method was "too high for rivalry, too great for haste". The second is the heresy of confidence in words, spoken, printed, preached. But John tells us that the Word of God became flesh; the word became an act.

Schools remain with us as an opportunity for evangelism, both direct and indirect. In Truth Hall, a junior-senior middle school of three hundred and fifty students, we feel that the Christian opportunity today, is rather greater than it has ever been before. The mind-set is favorable!

The loveliest spot in Truth Hall is the chapel, seating a little over a hundred. It is beautifully arranged, having an altar and pews, and an atmosphere of worship. The chapel is three-fourths filled. The students come because they want to. They come time and again for just that reason. Our chapel is a place to worship God and to learn about Christ. Next to the principal, our strongest man is the head of the mathematics' department who is the chairman of religious work. The principal is an earnest, aggressive Christian. There is no compulsion, either direct or indirect; but there is no

nonsense either. Students all know that this is a Christian school. As a Christian group, a fellowship of about one hundred, we live and help others to live.

A year ago, I asked a boy in a class of eighty students, whom I regarded as the most promising individual of them all, if he would not become a Christian and join the Christian Fellowship. He said, 'Yes! I would, but my family objects.' This year, to my intense joy, he said to me, "I want to be a Christian and join the Fellowship."

In a class on the History of Religion, which I teach, one of the very choice fellows, wrote a paper, part of which is as follows:—"Because my father and mother had no religion, so they wished me not to attend any religion. My father said to me one day, 'Do your best as you can, that is just religion. Remember, a religion can't lead you to the best, if you wish not to do your best in your behavior.' My father meant that if a man can do his best, then he may be without religion. In my opinion, however, I would have religion to help me to do my best and just make comfort in my soul. So I am now preparing, if I can, to attend to the Christian religion."

The question is not one of the open door in the school but of entering the door. The challenge really is, have we a vital, gripping message which is being demonstrated in the staff and the church?

Under "Transfer and Responsibility of Control," the most burning question is that of the mission vis-a-vis the church. The missions have become alarmed over the economic dependence of the church on foreign subsidies. Rightly so! Now the question is, must these little churches, paddle their own canoe, spiritually and in personel, about as independently as an ocean liner crossing the Atlantic? In other words, is the program of the mission church-centric or self-centric? The question can only be answered by asking, what does the mission regard as its supreme commission, dedication to assisting spiritually and in personel, an indigenous church in China, to whose infancy, may be brought at least western adolescence if not maturity; or a mission-centered, self-determined program of independent projects?

No one questions whether the church should be economically independent of the mission. But has the missionary not a primary and vital relation to the Chinese Church to day? The position of some missions seems to be about this,—we want the Chinese Church to flourish; but we as a mission are going to launch a lot of new and independent projects. We cannot walk hand in hand.

One may be permitted a reflection or two on this attitude. 1. One cannot but fear that the larger stations with their comparatively large financial resources, will over-shadow the local church and unwittingly be a hindrance to that church rather than a help. After all, the church is Chinese and the mission western. Why accentuate the exploded theory that "never the twain can meet"? 2. The mission hopes to do evangelistic work in virgin soil and plans that its projects will develop into churches, for no mission could afford to think very long of its work as not contributing to

the church. But alas, the present churches are admittedly westernized as a result of the missionary regime, and this is a great handicap. How then can the mission presume to start projects ultimately developing into Christian churches, indigenous to China? The past record of missionary church building in China is not reassuring. The mission unquestionably needs the hearty cooperation of the church in any such projects. And we know the Chinese Church longs for the cooperation of the missionaries in its program. In 1930, the Church of Christ in China made the following pronouncement:—"It is important that our Church and the cooperating Missionary Societies should alike recognize as basic the 'church-centric' principle, namely the Church should be the organization to bear such responsibilities as the administration of work and the use of workers."

There is possible danger in any position. But would not a program of the most generous and trustful and loving reciprocity between the mission and the church insure an increment of spiritual strength to the church, and protect the mission against the charge of being a self-determining, foreign, completely subsidized institution?

What do we want to see twenty years from now and what forces are we projecting into the future? Do we want to see our mission hospitals and schools and evangelistic projects flourish but the church anemic? Not a single missionary desires this. We must not injure the church, but how can we contribute to the robustness of the church of the coming days?

After reading these reports of the Laymen's Mission Inquiry, one does feel that we need a fresh, overpowering inflow of Christ's Loving Holy Spirit. There simply must be some way in which the work of the mission is going to help the church. We simply have to take hold of each other's hands and praise God together, worship Him together, formulate and think through our plans together, and work together, without patronage or self-consciousness, but just like men who find themselves in a boat far from shore. Each person must take an oar and all must row together.

And what is true of the mission and the church is true of all the denominations. Surely there should not be "the scandal of missions". Our sins have found us out and will find us out remorselessly. If the missionaries of the different denominations in the boat just pictured in the middle of the lake, have no vision of their real oneness in Christ, the unhappy sight which will greet our eyes in another decade or two, will be an empty boat still in the middle of the lake, with the different denominational rowers about to sink as they swim toward the shore; for these proud denominational oars, all have to be dedicated to the boat and become a part of it. Is it not possible that Christ is on that boat in its confusion and helplessness, and that He may be awakened if we so will, to take charge? With Him in the midst, would there not be unity of program and action?

Challenge to a Christlike Christianity

MISS E. L. LIU

ARE you a Christian? Are you a real Christian? Are you a Christlike Christian? What do I mean by a real and Christlike Christian? A Christlike Christian does not simply mean one who possesses a Bible, neither does it mean one who reads the Bible every day. It does not mean one who teaches the Bible, neither does it mean one who preaches the Bible. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." A real Christian does not mean one who is simply a church member, neither does it mean one who goes to church every Sunday. Jesus said: "God is a spirit: and they that worship him must worship him in spirit and in truth." A real and Christlike Christian does not mean one who does no buying and selling on Sundays, or plans no trips or picnics on Sundays. Jesus said: "The Sabbath was made for man, and not man for the Sabbath." A Christlike Christian means one who is constantly denying himself and patiently taking up his cross daily and following Jesus. Have I done this? Have you done this? Honestly are we really Christlike Christians? Do you really believe what you profess to believe? Be honest with yourself! Are you a Christian? Do you try to be one? With how much conscientious effort?

If all Christians were really honest Christians, the church would not be as it is today. Jesus, when he lived in the flesh, lived entirely for his Father. Hence, "not what I will, but what thou wilt," was the theme around which His life revolved. His disciples must have caught the same living fire from Him, for they, too, were filled with the power of the spirit. They were men and women who lived in singleness of heart, purity of purpose and simplicity of organization; by them the first church was founded and upon them its foundation was laid.

If you study the history of the church of medieval times, you will realize that the then failure of the Christian Church was not due to external persecutions or difficulties, but to a lack of living fire in the spirit of the Christians. The light of the church was not dimmed by shadows from the outside, but by the many dark corners within.

There are strong reasons for believing that when Christianity first came to China, both missionaries and Christians were mostly men and women who were filled by the same living fire as that which filled the Christians of the days of Peter and Paul. Their faith was strong enough to carry them beyond themselves. They worked through education, medical and social works to reach the depth of the soul of the crowd. They let their light shine before men, that men might see their good works and glorify our Father who is in

heaven. Again, like the days of yore, the church is losing its vitality because the emphasis is shifted from the spirit of the church to its structure.

Now, as honest men and women let us look this problem of the church square in the eyes! What is the trouble? Of course we expect tares in all wheat fields. There are not a few nominal Christians who are depending upon the church for a living, or using the church as a stepping stone to attain their personal goal of wealth or fame. But they are not the people we are concerned with at present. What is in the way of those who really mean to be Christians? The trouble summarized in three words is pride, stagnation and faithlessness!

Exactly what do I mean by pride? I mean that there are too many of us who feel like the Scribes and Pharisees at the time of Christ. Our attitudes and words of superiority often give people a chill in the heart and an unfavorable impression so that they prefer to have nothing to do with us. By so doing we shut the Kingdom of Heaven against men: for we neither go in ourselves nor suffer them that are entering in. (Read Matthew 23: 1-9.) Are you free from these sins? Are you sure you are truly humble at heart?

What do I mean by stagnation? I mean that the church is behind the times in its social service, and is not, therefore, winning the confidence of society. The church is, in many respects, as bad as that of the time of Martin Luther. In this age of progress and inventions, the world is changing from day to day. The church must, therefore, be up to the mark in order to be able to lend a hand. I realize that many institutions are at present greatly handicapped by lack of money, well-trained personnel and working facilities. But money and training are not absolute essentials. To be a Christian is not so much a question of what you do, as of the spirit in which you do it. Many Christian programs and attitudes seem to be fixed and set in eternal modes, regardless of the changes in times and civilizations. When you offer a fourteenth century costume to a person for use at a twentieth century party the person naturally hesitates to accept it. He is not rejecting your kindness, but your objective. If you should insist on putting it on yourself, you would only be looked on as a fool or a fossil, fit to be a curio only. This is true of many church programs to day. That a program has been worthwhile in the past is no proof that it is valuable today. For the church to insist on the old formulas or withdraw its program completely from the field of service, would simply mean suicide. Stagnation is a crime against progress; and it is not Christian to commit suicide, either.

Why do I say that the trouble with the church lies in the faithlessness of Christians? Because when a Christian has no faith, he is no longer a Christian. When a church has no Christians, it is no longer a church. That the church is not as vital as it once was is because the life of the Christians is not vital. This lack of vitality is due to lack of faith. Many of them just look around at the world

feeling helpless. They just pant and sigh without doing anything! Totally pessimistic! Hardly Christian! Jesus did not do that! Others look around at the world, feeling perfect themselves and just criticise and criticize and also do nothing. Totally destructive! Hardly Christian! Jesus did not do that! Others look around at the world knowing what is right and what is wrong, but decide to take the easiest path—follow the crowd! Totally selfish! Hardly Christian! Jesus did not do that! This feeling of futility is due to lack of faith. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible under you." If we were real Christians we should be like Jesus: work, suffer and love, and have faith as the saving grace. Are you a Christian?

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Our Book Table

CHINA CHRISTIAN YEAR BOOK, 1932-33. 18th. issue of the China "Mission" Year Book. Christian Literature Society, Shanghai. February, 1934. Pages 580. Mexican \$2.00 and U. S. Currency \$1.00, postpaid.

This "year book," issued under an arrangement between the Christian Literature Society for China and the National Christian Council of China, under the direction of an editorial board, is edited by Dr. Frank Rawlinson. This is the seventh issue he has edited. As its preface states, "Again two years have elapsed since the China Christian 'Year' Book appeared." The quality of a year book, namely contents indicating the position of various activities, problems and trends at a given period, remains. Forty-six chapters cover factors relating more or less directly to the mission enterprise, but all of them pertinent to it. They fall into eight well defined sections, having to do with national life, religious life, missions and missionaries, education and students, social work, medical work, and literature.

The editor confesses to having had more than usual difficulty in obtaining the chapters from writers. This he attributes, in part, to the increasing responsibility on Chinese personnel, which preoccupies many of them unduly. The editor regrets the absence of certain chapters originally planned, and rightly deplores the absence of a critical evaluation of the report of the Laymen's Enquiry published under the title of "Re-Thinking Missions." The illuminating statements giving the views of various mission boards on the subject of the Report, which form an appendix to this Year Book, but add to the regret that from an unbiassed Chinese and foreign pen in China an evaluation of the Laymen's Report does not appear. Time will show the effect of the Report: but it is safe to say that its publication represents one of the most significant happenings in the mission world in the period under review.

The editor's own evaluation of the period and its tendencies as given in the Preface represents as penetrating a summing up of the period and of the trends of the situations revealed in the contents as could well be written. He points out that: first, the Christian Church is not the subject of attack from without: its crises are within; second, a large part of the Church is experiencing revival; third, the Christian Church has passed the peak of geographical expansion; fourth, the Christian Movement is emerging into an era of enlarged cooperation fifth, there is evidence of reconstructive planning by Christians; sixth, there is evident much creative thinking and activity.

The contents of any year book contributed by half a hundred writers are necessarily uneven: and the same ground may be covered by more than one author writing upon different subjects, which, however, may have common elements. In general the impression is left that the Chinese writers face frankly, even despairingly, their country's social and economic condition. The author of one article puts it plainly:—"Natural causes of disaster, a corrupt and dishonest government, imperialistic exploitations and the ignorance of the Chinese people give one no hope for the future of this old country." One senses among some Chinese contributors a concern for their country which permeates their concern for the Christian enterprise. Some foreign contributors seem able to discuss education, religious education, the place of the missionary, without specific mention of the social milieu; and though recognizing the economic factors some foreign observers seem more concerned with their effect on the Christian Church than on the people themselves. From the majority of both Chinese and foreign contributors alike, however, whether the concern is primarily economic or religious, one concept seems to shoot through the whole text—"rural reconstruction." One observer puts it succinctly—since China is overwhelmingly rural, rural reconstruction is reconstruction of China. It is heartening that the question is receiving so close attention, and that so many angles of experimental approach are being thought out. In training of pastors, in new church patterns, in mass educational movements, in research, in stock-breeding, in small scale village industrial enterprises—the emphasis is upon the village and its needs. This is a cheering realism!

One Chinese contributor follows a traditional Kuomintang pattern and speaks of the "communistic peril, an ever greater menace." A more penetrating Chinese appraisal elsewhere examines whether a national change can be brought about without a change in the social structure, and states that communism functions as a religion by virtue of the fact that it inspires devotion to a cause and provides a definite program for achieving it. The chapter on "Proletarian Literature" is particularly of interest providing as it does a clear statement of the development and present position of periodical literature of a leftist trend, and listing titles of novels, plays, and screen plays. This flood of literature, though only a feature of the last five years, cannot be ignored in its effect on the thinking of a growing number of Chinese people. It is true, as the author says, that "there is no one among the left wing writers who has himself been a worker or a farmer." But a keen observer of men and affairs in Shanghai recently stated that, if in his conversation with Chinese business men, bankers, industrialists, he mentions communism, he meets with no such horror stricken aversion as he would find in a similar group in America. This trend of thought is reaching Chinese people through the literature of the day. It may even be that the movement for social justice in China may not arise primarily from the workers and farmers as it has elsewhere.

To revert to the missionary aspects of this Year Book. In a period of depression, stories of bankrupt mission boards, and of withdrawals of missionaries, it is particularly interesting to have an authoritative analysis of facts. Numerically speaking, 1926 was a peak year of the missionary enterprise. The events of 1927 caused withdrawals to such an extent that 1928 showed merely 38% of the 1926 number to be on the field. It is all the more telling, therefore, to realise that 1933 had still 69% of the 1926 number. The total of 5,743 for 1933 was less than 500 fewer than the number listed for 1930, which showed a considerable recovery over 1928. It is pointed out, that some societies have made notable gains—the Seventh Day adventists have gained 69% in the last nine years. Four societies, including the China Inland Mission, report as many or more missionaries in 1933 as for the nine years previously. Groups where the losses have been greatest include the Methodist Episcopal, Y. W. C. A., Y. M. C. A., etc. The chapter (XVII) goes on to state that, "Data are not available to answer statistically the oft-repeated question whether the more liberal or the more conservative elements in the missionary body have gained relatively in the same period."

The Year Book is all things to all men. Whether one's interests are social, educational, medical, rural, urban, religious or omnibus, anyone interested in China and in the Christian enterprise in that country will find grist to his mill. The editor has performed a service of interpretation and record which but adds to his signal services regularly rendered through these and other channels.

H. E. M.

THE CHINESE PERIODICAL PRESS—1800-1912. Roswell S. Britton. Kelly and Walsh, Shanghai. Mexican \$7.50.

This volume was written by the son of a missionary. It is a dissertation prepared in connection with the degree of Ph.D. The author was born in China. Since the degree is not granted until numerous printed copies of the dissertation are handed in and printing is expensive in the United States, the book has been published in China. Format and appearance of the book are good, as are also twenty-three plates depicting the appearance of various Chinese periodicals. So far as we know this is the first time that this field in China has thus been surveyed and described. It reveals much meticulous searching into the highways and byways of journalism.

This book should be of interest to missionaries as well as journalists in general, as it not only describes the origin and development of many foreign as well as bi-lingual periodicals prepared for the general public but deals also with what happened with regard to many Christian publications. Though naturally not a "thriller" it tells in an interesting way how journalism developed in China, particularly Chinese journalism. "The new Chinese periodical press began as a conjunction of the indigenous Gazette press and the Western journalism of the 19th century." This historical study is strewn with many valiant Chinese attempts at journalistic venturing that failed but were necessary to the acquiring of the experience essential to the founding of the new journalism. It is interesting to note that for a while an early predecessor of the North China Daily News was bi-lingual, that some of the early Chinese newspapers tried English features and that some of the earlier attempts in this latter field were ventures in cooperation between Chinese and westerners. Interestingly enough, too, the Chinese press in its earlier stages was relatively free, though it sometimes escaped suppression by the device of changing names.

The influence of periodicals in China's revolution is interestingly treated. The article in the *Chinese Recorder*, February, 1934 on "The Chinese Woman's Movement and Magazines," overlooked, we note, quite a number of journalistic ventures by women in the early part of the twentieth century. We note with interest, too, that David W. C. Olyphant guaranteed the *The Chinese Repository* and built an office for the Buren Press which his home church had donated to the mission. This is the same family that helped bring the first American missionaries to China.

The struggles of missionaries with the problem of producing and circulating literary material depicted in this volume, should be of special interest to those still wrestling with that problem today. If no solution thereto has yet been found it is not for lack of experimental attacks upon it.

Strangely enough, though the *Chinese Recorder* is the logical successor to *The Chinese Repository*, has a history that covers forty-five years of the period dealt with in this volume and is still holding its position, it is only mentioned once casually in the Bibliography (a comprehensive one) and then in connection with one article on Printing, whereas *The Chinese Repository*, receives generous mention. The range and purpose of the former has not been, perhaps, quite so broad as that of the latter yet the *Chinese Recorder* aimed to interpret China, was to some extent bi-lingual though intended for foreign readers, and really belongs to the period of development of journalism in China's treated in this study. The author must have had some special reason for ignoring it, though we could unearth no hint as to what this might be. He apparently overlooked, too, quite a number of interesting references to Chinese newspapers and the press printed in the early issues of the *Chinese Recorder*.

A curious criticism is noted, also (page 18). Referring to Milne's *Chinese Monthly Magazine* the author notes that on the cover was quoted the dictum from the Analects, "The Master said, 'Hear much; choose the good, and emulate it'": This quotation, Mr. Britton says, "curiously, perhaps by error, . . . seems to have been pieced together from two Confucian passages," which he refers to as found in Analects II, xviii and VII, xxi, respectively. If, however, the author had looked up Analects, XXVII he would have found the exact counterpart of Milne's quotation.

Occasionally one notes a romanized term with no English equivalent—which may puzzle foreign readers—and a translation which might have been improved. But the latter may be due to the predilection of another translator and the former is not very important. We congratulate the author on a painstaking and meritorious piece of work which should be both enlightening and interesting to many, even though these may not constitute a very large proportion of those who determine the fate of "best sellers." F. R.

BUDDHA'S TEACHINGS: *being the SUTTA-NIPATA or Discourse-Collection, Edited in the original Pali Text, with an English version facing it. Lord Chalmers. Cambridge, Massachusetts, Harvard University Press. London. Humphrey Milford. Pp. XXII, 380. 10 × 3½. G.\$3.50.*

Whenever we stop to think and consider the matter wonder never ceases at the accumulated vast reserves of moral sentiments in the thoughts and works of mankind. It is astonishing what funds of elevating thoughts and noble ideals lie in the reservoir of human experience and history. Not only are these enshrined in books but it is permissible to conclude that, in some form or other, they have filtered into the fibre of the human race and become a part and parcel of its life. At times these stored-up materials seem to gush out more freely than at others. There are distinct periods in the history of the world—for we can now look back on a long vista of human history and gain much to guide us and inform us—when certain epochs stand out preeminently clear and prominent. At such periods the fountains and springs open to refresh the arid domains of man which have been parched by the aridity of the senses.

That this is so will be impressed anew on the mind by this handsome edition of the Sutta-Nipata or Discourse-Collection of Buddha's Teaching. It is rich in warning, exhortation and description of the problems of life.

To be more explicit the Sutta-Nipata is the most ancient part of the Sutta-Pitaka, which in turn, is one of the three Pitakas (or baskets) into which the Pali canon is divided. This collection is marked by short treatises (as distinct from the larger ones). It is composed of five books, and the work under review is a book of questions. What is wrong with the world—and how can it be set right? Why did the sages sacrifice? Whence came the teeming ills of life and how did the saints overcome them? Such questions are most ancient and yet ever new. They are the questions and problems of every age and of every person.

In one of the books we see the Warring Sects,

"Each claims that Purity
abides with him alone,
—but not in rival creeds:
and, though no two agree,
each vaunts his nostrum sound."

Pictures are drawn of lechery, thus:—

"Tell us what harm befalls a lecher, sir,
That we, thus schooled by thee, in privacy
may put in practice what thou shalt enjoin."

To this the Lord replies,

"In wickedness, outside my Doctrine's pale,
the lecher lives a base, ignoble life.

.....

Emancipate, from passion free, the sage
in safety stands upon the Further Shore,
envied by all whom passion's bond enslaves."

And there is a rousing summons to:—

"Arise! Sit up! Of what avail is sleep?
What slumbers visit sick men writhing sore
beneath the barbed arrow's rankling smart?

.....

Arise! Sit up! Strive hard for inward Peace:
let not death's monarch, finding you remiss,
snare and befool you as his thralls and dupes."

The conclusion of the whole matter is expressed in the words:—

"My gladness grows the greater as I hear
the sage's words. The All-Enlighten'd Lord
has stripped away the veil from things: his mind
is all embracing, ready-witted, sure."

Thus are the questions answered, doubts dispersed, comfort imparted and the good purposes of life strengthened. But the refuge here, as elsewhere, is in a man.

Lord Chalmers has produced an excellent metrical version of the work. The translation is full of charm which in itself is an attraction and a help. He has placed all under obligation to him for this beautiful work. Reading need not be limited to any one class: it should appeal to all. For it is a book of human experience and nothing that is human should be alien to any one.

Lord Chalmers adduces two parallels between Buddhism and Christianity—there is no question of one borrowing from the other, the relationship goes deeper than that. One is *Holy Living* and the other *The Higher Meditation*, the latter of which has four stages. These four stages lead up to "a heart and mind steadfast, clarified and purified, clean and cleansed of things impure, tempered and apt for service, stabilised and immutable—a perfectly tempered instrument for intellectual conquests. External things and images have to be banished from the mind: also all sense perceptions and thoughts of creatures: then the reasoning processes of the intellect are silenced and thus is produced a state wherein the soul may operate in its most spiritual faculties." How like the philosophy of Huai Nan! Had Buddhism penetrated so far into China in the 2nd cent: B.C., or was it the other way round? Or did these deep spiritual ideas spring up in both hearts? This brings us to the thought we started with—the vast reservoir of spiritual forces that lie within the soul of mankind.

The Harvard University Press has produced a book that is marked by beautiful workmanship. E. M.

JOHN R. MOTT, WORLD CITIZEN. *Basil Mathews; Harper and Brothers, New York and London, 1934. 469 pages. Illustrated. With appendix, index and maps.*

This book is eminent in subject, notable in style and absorbing in interest. It is not primarily a biography, but the author has chosen to take Dr. Mott's disciplined powers of body, mind and spirit as his theme. In showing their unusual development biography is an accompaniment.

John R. Mott comes from pioneer stock; his immediate forefathers were lumbermen, strong of physique and will. His mother was of the same nature. Her poise, dignity and "quietness of spirit" are mentioned as prominent characteristics. The family moved from New York state to Iowa when John R. Mott

was only four months old and his mother's life was that of the Iowa farm pioneer woman of the day. In spite of what might seem to many the most confining limitations the mother had various windows of the spirit which she kept continually open. Her admiration for and interest in Queen Victoria, her knowledge of details concerning European lands, her love for flowers and her beautiful garden, of whose blossoms she talked "as though they were human beings," all prove her to have been an unusual woman.

As a boy Dr. Mott grew up to cherish righteousness, learning and discipline. School, college, higher opportunities found this young man ready for their advantages. His life and its power is so well known to the world that it is needless to dwell upon, or in a place like this, even to enumerate those world-encircling Christian organizations for which he has worked so nobly. Dr. Mott is truly marvelous in mental and spiritual discipline, and it is this that makes him so worthy a leader.

Even in the use of leisure time Dr. Mott is an example of energy and again discipline—that central power of his efficiency under God's guidance.

One cannot help noticing in the story of money-raising references to the capitalistic basis of society. That was the environment in which Dr. Mott was raised. He was a giant in seizing the opportunities of the hour. Times are now altered and Christianity will have to seek a new ethic for its youth and its money. Whatever is evolved, no more pre-eminent powers than those of the spirit and of discipline will be found.

As we read and realized Dr. Mott's fondness for trees and his knowledge of them gained from his father and grandfather and developed by years of observation we could think of no more noble example of his own life than that depicted by a magnificent, strong, well-proportioned tree, sound in every limb and with dignity and grace in its branches and leaves.

For the first hundred and twenty pages of the book Mr. Mathews uses a chronological narrative; after that the study is arranged topically. This proves very effective. The illustrations are good and the paper on which the book is printed is of a mellow cream, pleasing, and also easy for the eye. Mr. Mathews has done his task well and should be congratulated on his achievement. Dr. Mott, who has had since 1891 manifold world contacts, will find friends in every land pleased by this study of his life work, not yet done, but glorious. G. B. S.

WHITHER ASIA? *Kenneth Saunders. The MacMillan Company, New York.*
221 pages. U. S. Currency \$2.00.

Here is an author who, aware of the problems facing the world today, appreciates that any attempt to find solutions must take note of the possible contributions of the Orient. It is a welcome difference from that type of western thinking that ends at the eastern shores of the Pacific.

The book is a presentation of the three Far Easterners best known to the West—Gandhi, Hu Shih and Kagawa. Those who emphasize the mystical in the Christian experience will find helpful and satisfying religious inspiration in Gandhi's grasp of spiritual realities. Those Christians who see the religionist as social leaven will give thanks for such an effective activist and realist as Kagawa. Of course Gandhi, too, works on practical problems and Kagawa stresses his deep fellowship with Jesus. While a Christian may rejoice in the pruning thinking of Hu Shih there will be a sense of disappointment that China has no one great Christian who catches the imagination of his western co-religionists.

In the lives of these three men we see some of the effects of the impact of the West on Eastern thinkers—enough to give us sureness that East and West can meet creatively, and enough to make us humbly careful lest we westerners in our impertinence do violence to the life of the Spirit that dwells in our Eastern fellows, and thus miss or mar the larger gifts of their fellowship.

Mr. Saunders in his conclusion says that East and West is today more friendly to religion than it has been during the last two hundred years. Many would question this statement, especially when along with revolt, honesty, experimentation, partnership, respect for personality, he identified religion with theocracy. However, argue as we might about the meaning of "religion," it is undeniable that men like Gandhi and Kagawa, avowed religionists, do find friendly response to the power and lure of their sacrificial lives. And to many Hu Shih's scientific spirit is a true part of our approach to God.

Whither Asia?—where will "the other-worldly outlook of India," "the humanism and rationalism of China," the "utilitarianism of the Japanese" lead? Mr. Saunders says Asia has more to learn than to teach. At any rate, we westerners do well to keep familiar with these guiding men of the Orient. M. R.

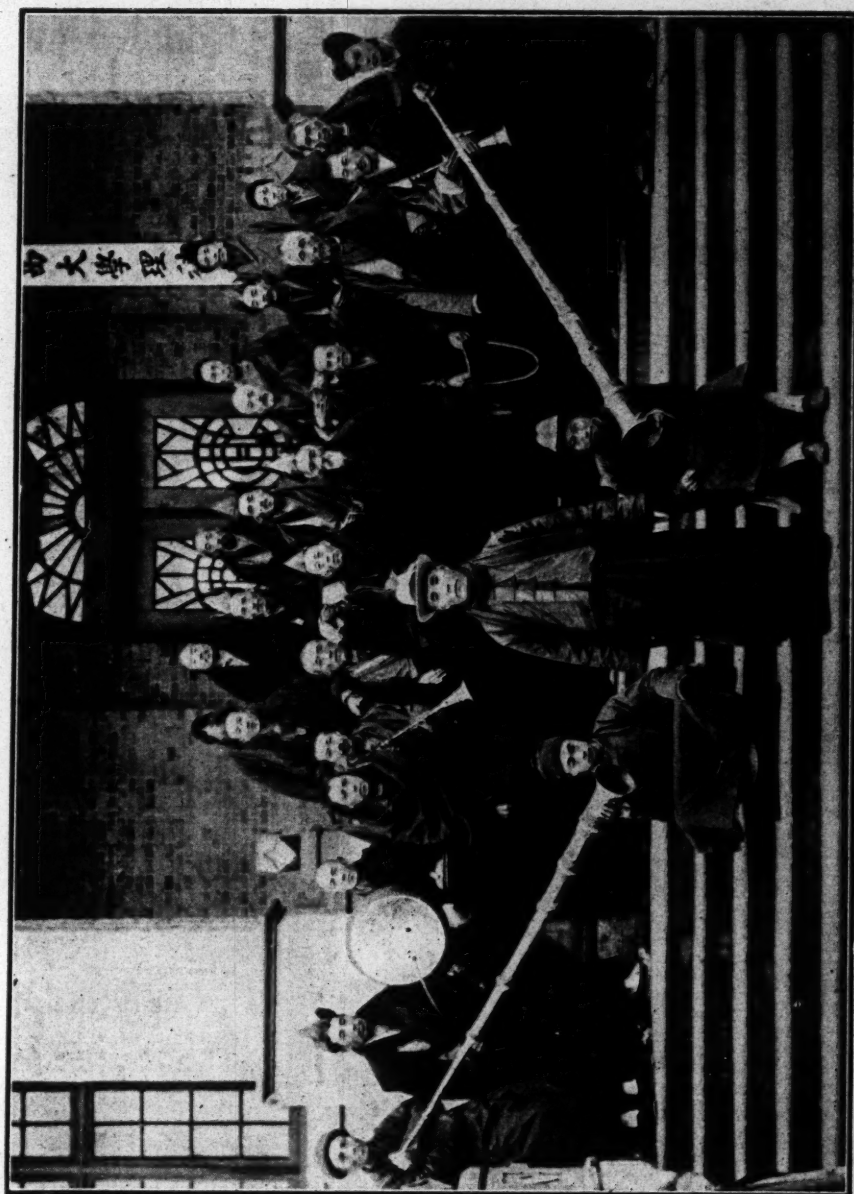
THE SOCIAL GOSPEL AND THE CHRISTIAN CULTUS. Charles Clayton Morrison. Harper and Brothers, New York, 1933. G\$2.00.

The editor of *The Christian Century* has put all thoughtful Christians deeply in his debt for this realistic analysis of the present status of the social gospel in America. Dr. Morrison shows that the movement, inaugurated in its modern phase by Walter Rauschenbusch, has come to a place of arrested development. He discovers a widening gap between the social passion of the present generation of seminary trained ministers and the largely individualistic piety of their congregations. The further widening of this gap will prove disastrous, but the author is confident that the gap can be closed.

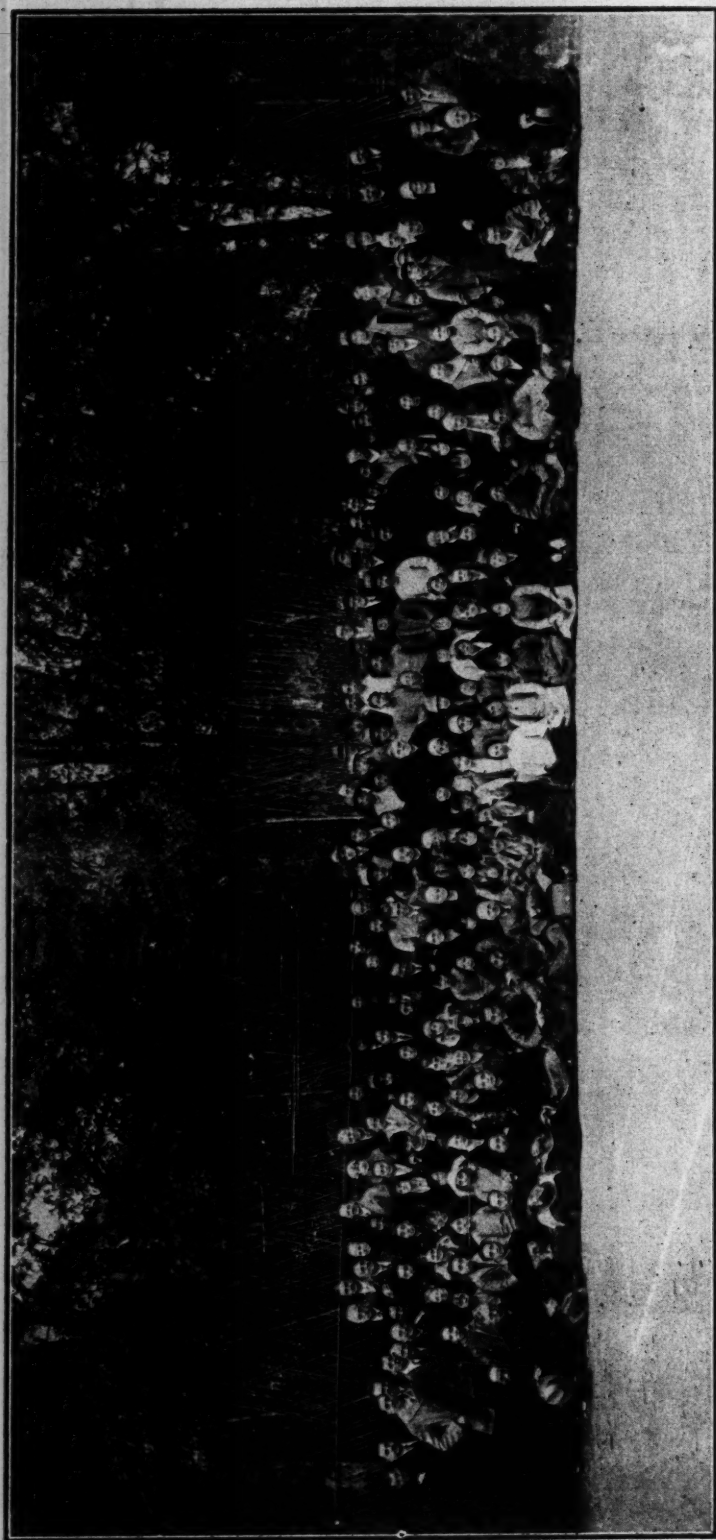
Catastrophe can be averted, pleads Dr. Morrison, if the entire Christian cultus is "radically and thoroughly reconstructed." Its worship, its theology, its organization, its ethical ideals should be made to reflect in terms of our contemporary life, the social insight of the primitive church. The chapter which argues from the New Testament for the primacy of the social gospel in original Christianity is of unusual value. We are accustomed to open those pages and find personal piety set in a frame of supernaturalism and eschatology. Dr. Morrison convinces us that early Christianity is a fabric of social idealism in which individual spirituality is an essential constituent.

We in China are only indirectly interested in this analysis of American Christianity. But we are compelled to note that there is much in these pages which describes our problems and suggests our solutions. The Chinese Christian ministry has not yet drunk deeply enough at the springs of early Christian social idealism to have set up a tension between themselves and their congregations. But such tension is inevitable, is it not, unless we learn our lesson from the present situation in America? Is it not true that such a tension already exists between the great body of Chinese Christians and several national organizations which have combed the churches of their relatively few socially-minded leaders? And is not this an important aspect of the issue which compels many responsible administrators, both missionary and Chinese, to choose certain periodicals, certain types of literature, certain training institutions, in preference to others that are available?

Dr. Morrison's book deserves, therefore, a wide and careful study in China. Within limits, we sense our responsibility and are hard at work along the lines he suggests. Our worship materials are grossly individualistic, a fault which hymnals now in preparation will help to correct. Our theology of salvation is largely divorced from any effective application to the evils of collective life, a shortcoming which some of our seminaries are consciously attempting to rectify. Our organized life is terribly divided and pathetically weak in its effort to influence public opinion, a weakness which the movements toward cooperation and union can correct if given sufficient support. Our ethical ideals make effective demands on our personal morality, but contain no adequate challenge for community life, a failure which we are seeking to remedy through programs of rural reconstruction, mass education, etc. In the light of Dr. Morrison's book, most of our remedies seem to have one weakness. They are the result of the



LAMA TEA PARTY, WEST CHINA UNION UNIVERSITY, CHENG TU, SZECHWAN.
(See "Lama Party at Chengtu Union University," in "Work and Workers'")



CONFERENCE OF SZECHWAN SYNOD, CHURCH OF CHRIST IN CHINA, CHENG TU,
SZECHWAN, FEBRUARY 7, 1934.

(See article, "Conference of the Szechwan Synod, Church of Christ in China,"
in "The Present Situation")

interest and devotion of a minority working from the top down through the Christian Movement. It is doubtful if normal Christian health can be achieved except as the great mass of average Christians come to discover that the texture of their spiritual experience is just as fully social as it is personal. Paul G. Hayes.

THE ORDEAL OF WESTERN RELIGION. *Paul Hutchinson, Houghton Mifflin Company, Cambridge, 1933.* 139 pages. U. S. Currency \$1.50.

This small volume consists of material used in some of the author's recent articles in the *Forum*, somewhat enlarged in permanent form. Dr. Hutchinson believes religion faces a crisis in the attitudes of government, society and mental outlooks. He writes with courage and boldness. His vision seems to demand changes by revolution rather than by lengthy evolution. Many readers will be willing to go with him in agreement through his chapters on Religion versus Caesar, the World, and Changing Mental Climate for his facts are pertinent and well arrayed. But they will disagree with the author's urgency of the demands imposed by our present religious outlook. It is usually easier to defer the decisive about-face of revolution by saying that time will work changes.

There will be those among our missionaries who will agree with the statement that "from the beginning the missionary of Western religion to Islamic or Jewish communities had practically no success at all, because in both cases those communities had had sufficient experience with Western states proclaiming themselves Christian to have lost respect for their moral standards. Elsewhere, however, the early Western missionary was seen apart from his native community, and his claim to divine ordination could be tested only by the quality of his personal life—a test which usually yielded impressive results. Today all this is changed. The missionary no longer stands by himself; he blends into the background formed by Western statecraft. He is seen, in Asia and Africa, as an integral part of the imperialistic advance of the Western state."

But after the agreement with facts; what then?

The book is filled with statements to make one think. The author does not enumerate panaceas. He does evaluate two new manifestations of leadership—Barthianism and Buchmanism. If we read this book aright Dr. Hutchinson is pleading for action, not passive acquiescence. His plea is that religion must now set up its Cross "in the heart of the social conflict"; this vital symbol should have its meaning restored to it.

This book should rouse men and women to living issues and to new endeavors; it will be damned with faint praise if all we can do is to yield assent to its warnings. G. B. S.

WORLD TIDES IN THE FAR EAST. *Basil Mathewse Edinburgh House Press, London, 1933.* 160 pages, with bibliography and index.

This book has evidently been written for mission study classes in England. It has nothing more to offer than various other books of similar content, save that it was written more recently. The author himself says the bibliography is not exhaustive. We think his statement very true. He might well have included books by Lady Hosie and Dr. H. T. Hodgkin, not to mention scores of other worthy texts.

The argument of this book is that the existing order of government and civilization is crumbling the whole world over, and only by God's power may catastrophe be averted. Our author seems to infer that this crumbling finds its center in the Far East, though, as far as we can tell from reading contemporary history, the West appears in scarcely a less parlous condition. We agree with the author that a re-discovery of Christ's message is needed, and this for the whole world.

In the far East Mr. Mathews thinks the Christian leaders of China and Japan realize their need and opportunity. They should be encouraged to work harder at their mighty task. Many illustrations are given of Christian forces and personalities in these two countries. Very little is told of the vast fields as yet untouched by Christian effort. A great deal of ground is covered in this book; philosophy, modern trends, education, Communism—there is a little of everything here, and it is all good for the type of book produced. Such books need to be re-written every few years. This book will serve its purpose now and by the time it is out of date many others will have come in to take its place in classes studying the evolution of the Far East. G. B. S.

THE HEART OF THE BIBLE. Jeannie B. Thomson Davies, M.A. Vol. III. "The Literature of the New Testament." 5/- pp. 248. Geo. Allen and Unwin, Museum St., London.

The previous volume left us expectantly awaiting its successor. The opening chapter, however, was disappointing, there being manifest signs of tired and "teacherified" writing. Such a sentence as "to be burnt alive was no uncommon experience for a Christian" is scarcely the best way of expressing what the author intended to say! But when the first chapter was behind us, the book began to fulfil the expectations with which we opened it. Mrs. Davies carries through her programs with lucid competency. We are introduced to Paul and the various circumstances surrounding his letters, with copious extracts from the Authorised Version. Many readers will probably feel that a little more attention might have been given to "Romans." After helpful reference to other letters of the New Testament we pass to the development of the Gospels. Without dogmatizing, the author accepts the position of recent synoptic scholarship as offering the best explanation of the phenomena which the Gospels present. Accordingly we are introduced to a reconstruction of Q. Then the possibility of Proto-Luke is suggested, the treasure which Luke probably discovered at Caesarea. Then we pass to the Gospels of Mark, Luke and Matthew, with adequate and simple discussion of their dates and occasions. The author believes that among Matthew's sources was one somewhat resembling the rejected Apocryphal gospels, and she frankly says we shall be sinning against the light if we do not recognize that the historicity of these incidents peculiar to Matthew is less dependable than that of other Gospel narratives. In regards to John's Gospel, the essential points are excellently made and we come to the text with the assurance that "more than ever do we believe John's Gospel rests on the witness of one who knew the Master and his life at first hand." Finally, with helpful reference to Revelation, the Epistles of John, Colossians and the General Epistles, the survey of the New Testament literature closes with some comments on the formation of the canon.

Complaint is often made that there is a tremendous gulf between the scholars and the ordinary reader—and teacher—of the Bible. These volumes of Mrs. Thomson Davies should help materially in bridging the gulf. She is a prominent English educationalist who has brought all her gifts of patient and direct explanation to the urgent task of enabling the reader of the Bible to read with knowledge and understanding. Moreover, knowledge and reverence are not divorced within these volumes. H. G. N.

CHINESE VERSIONS OF THE BIBLE, A. J. Garnier, Christian Literature Society for China. Paper covers. Mex. \$0.40, postage extra, 81 pp.

Those who delight in the romance of the Bible, of literature or of the missionary enterprise will read this little book with delight. It is a thrilling story told in language so simple that Chinese as well as foreigners may read with ease. The few pictures are fascinating. The information is comprehensive yet concise. The get-up of the book is altogether attractive, save for minor defects in press work and binding.

Section One on the Roman Catholic and Greek Orthodox versions is a story seldom told to Protestant circles. In view of some recent scholarly researches in this field the reader wishes that the section might have been a bit more inclusive. At least reference should have been made to the excellent Mandarin New Testament now used by the Roman Catholics. So also is Section Five on Local Dialect Versions too sketchy. Here is an extensive field, offering unlimited opportunity for romantic narrative. The author was limited by the purpose of his volume; yet he should not have overlooked the Revised Version Cantonese New Testament which is now so popular. And reference to the Committee Revision of the Hinghwa Colloquial New Testament would have been justified. Of course the reader cannot expect everything in a work that was prepared merely as an appendix to a larger volume, and will be grateful that so much is contained in eighty pages.

There will be general regret that the author did not cite more Chinese translators, especially to support his hope "that this brief survey of Chinese translations of the Bible will inspire some of our younger Christian scholars to fit themselves for such an important task." He mentions by name Chao Yin-sung who contributed largely to the Shanghai Colloquial translation, and refers to "a young Chinese scholar" who made the first draft of the first Mandarin version, and to "a Chinese named Wang, a man of considerable attainments as a scholar" whose help was enlisted on the Delegates' Version, "with the result that the translation, at any rate from the point of view of style, is far in advance of any previous work." Such collaborators deserve better identification. We hope that this book will be but the basis for a more adequate treatment of this great theme. C.L.

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Correspondence

"Christianizing Ancestor Reverence"

To the Editor,

The Chinese Recorder.

DEAR SIR:—I have read with great interest the important and learned article by the Rev. A. J. Brace on "Christianising Ancestor Reverence" in the December, 1933, issue of the *Chinese Recorder*. What could have been done in the past, what would have happened if the Pope had supported the Jesuits in their desire to incorporate Ancestor Worship in Christianity, it may not be very profitable now to consider. There is, however, no doubt that at the present time there are two tendencies of thought which make a reconsideration of the question both feasible and desirable. Among at least educated Chinese the elements in ancestral rites which savour more of worship, are being subordinated to those of reverence and commemoration, while the Christian Church is more sure of itself, and need not, except perhaps in rural communities where its non-

Christian environment has not felt the force of that growing distinction, be afraid of the perils of idolatry which used to make the "clean breach" with the ancestral rites seem to be inevitable. Reverence for the past, and especially for the past of the clan in which even a modern Chinese feels himself to be a link of a chain which reaches behind into immemorial, and into a future immeasurable, is so much a part of Chinese culture, and so valuable a part, that the Christian Church must feel it to be something of inalienable good to be for ever preserved in its heritage. Mr. Brace's article helps us to consider the problem in a new way, and the passage of time and the change of circumstances enable us to view the problem in a way different from our forebears. As Mr. Brace rightly says this is a matter which "will be ultimately solved by the Chinese Christian leaders themselves." Missionaries, however, may still offer what considerations are pertinent to the inquiry, and help to clear the way for discussion.

In this letter I want to raise two points only. First, how are worship and reverence to be separated? Men and women as a general rule become Christians as individuals, not as families: and though we seek from the first to secure that they will be the forerunners of their family as a whole, Protestant missions have not felt justified in carrying the matter so far as the Roman Catholic, which make much more point of the corporate unit. Now a single individual in a village may find it extremely difficult to avoid sharing in some kind of worship if, although he be a Christian, he joins in the ancestral rites. The test would seem to be, to whom is prayer offered? If the prayer is offered and the sacrifices made to the ancestors, does this not invade the prerogative of God? Could the Christian in some way contract out, or indicate that *his* prayer was addressed to God the while his thoughts dwelt in gratitude to God on the merits of his ancestors, and while, too, he even enjoyed some fellowship with them such as we believe we can enjoy in the communion of saints?

I remember an incident at the time of the funeral celebrations of the death of Sun Yat-sen. The schools in the city in which I lived went in succession through the day to the shrine where the memorial service had been held first thing in the morning. That with which I was connected made arrangements to go at a certain time and conduct its own rites. We paraded before the picture of Dr. Sun, before which a bowl of incense was burning. We then sang a hymn, the Will was read, followed I think, by a passage of scripture, and the minister of the congregation offered prayer. We then retired. So far as ancestral rites are to be shared by Christians outside the bounds of the Church as will undoubtedly be desired since the rites are so intimately bound up with the family and the clan,—is there any possible way of transferring the element of worship to God and carrying out the act of reverence as in His presence?

Secondly, the ancestral rites are—and this is their strength—bound up with the clan. Does this, however,

not introduce a serious weakness into the whole body-politic of China, in so far as clan loyalties and divisions run across national lines? And so far as religious considerations are affected, does it not erect a loyalty which has the force of religious duty which would conflict with the brotherhood of the Christian community? Valuable as the clan loyalties have been, deeply ingrained in the Chinese conception not only of society, but of the future life, as they are, must they not be widened in base before either the modern state or the new religion can afford them a fundamental hospitality?

This of course suggests so radical a change in ancestor worship, or reverence, as at first sight to involve its overthrow. But is this so? So far as the state is concerned it might be said, in mitigation of the exclusively clannish loyalties preserved by ancestor worship, that by the apotheosis of heroes and the worship of the Emperor, a sufficiently broad base was found to counteract the clan influence. Perhaps under the loose system of the government of the empire such customs were sufficient. It is doubtful if they will be so under the Republic, although by introducing the cult of Sun Yat-sen the Kuomintang has done much to give expression through ideas closely connected with the rites of ancestor worship to the national unity.

What then of the church? It seems to me that increasingly within its fold the ideas underlying ancestor worship may find a home, and become a source of immense strength. The Church is young: but should it not now begin to keep the roll of its members passed away, commemorate them on specific occasions, and enshrine their names in a common shrine and their memories in its corporate heart? A large unity of the common brotherhood would thus be preserved. Men of different clans, from various provinces, and even, a missionary may hope, of different nations, may be bound up in this unity of those who are one in Jesus Christ. Perhaps such a commemoration would have, at least for a time (? a century or two) to run parallel with the intimate clan memorial,

especially while so many ancestors of Christians are outside the fold of the church. But as the church grows, as more and more Chinese become disciples of the one Lord, and as generations of Christians increase, this new corporate remembrance will become of increasing significance. The church has ever remembered its saints—not merely those who have been canonised in ancient times, but those who year by year pass from us: and a body which can use for its commemoration of those who have gone such great passages as, "Let us now praise famous men," and the 11th chapter of Hebrews, and which can sing hymns such as, "For all the Saints," "For those we love within the veil," "The saints of God: their sorrows past," and others, has adequate resources for rites of remembrance, not to speak of what may be produced new from the Chinese Church itself as it allows these ideas full play on its mental and spiritual life.

Some years ago I wrote a short article which you, sir, kindly printed, in which I ventured one or two suggestions on the subject. May I refer again to the proposal not only that Easter should be a special time of commemoration, but that every communion season may be a special time in which at the table of the Lord our thoughts may naturally turn to the presence with us in the universal communion of those who have gone from us, and who with the saints of all time are in the church triumphant? I have always found in the prayer after communion such a natural and special opportunity.

I am,
Yours very sincerely,
T. W. DOUGLAS JAMES.

January 23, 1934.

Is Religion Private?

To the Editor,

The Chinese Recorder.

DEAR SIR:—Chinese intellectuals should be advised how they criticize the missionary for his neglect of the native culture lest the classics be quoted against themselves. How can "religion be a purely personal matter, no less personal than one's taste for

the color of his necktie," in the face of such an insight as this—道德是重要的根本？

Not Plato in his highest moments saw deeper; in fact this is just what the Platonic "Ideas," so far as they apply to intrinsic values, mean. To call morality "the great root," that is to give moral value a cosmic status, is nothing less than Platonic Idealism, or in more modern terms, Objective Idealism. But to call morality cosmic is to include religion under the same rubric. An impersonal moral order is a contradiction in terms. In short to call morality the "great root" is to declare a belief in a personal God. No Chinese intellectual, surely, contends that morality is purely private, "no less personal than his taste in neckties," though there are doubtless Chinese, as there are American financiers who must think that about their morals. Religion, too, can not be merely private, if it is also to be cosmic.

And now I find that my own argument has led me to the same place that Mrs. Sophia Ch'en comes to in her excellent article in the *Chinese Recorder*, February, 1934, that it must be by way of some neo-neo-Confucianism, in which the Chinese intellectuals will see imbedded the truths of Him who said he was both Truth and Way, that a reconciliation will be effected with this important class.

Sincerely,

RODERICK SCOTT.

Intellectuals and Workers

The Editor,

The Chinese Recorder

DEAR SIR:—I read with much interest Sophie Chen's article in the February, 1934 *Chinese Recorder*. It would give me great pleasure to be able to discuss with her the various points which she has so ably presented.

I have never been able to find a satisfactory answer to the following points of fact. And as to the distribution of missionary effort over the various fields of interest in China, I would say that the missionaries have done very well indeed. I have seen the movement criticised for giving

too much effort to most any phase of the work that might be mentioned. This seems to be evidence that our efforts are fairly well distributed.

The intellectuals of any country form a very small percentage of the population. They are dependent on the great mass of physical workers for their very subsistence. Besides the food they eat, their income is derived indirectly, if not directly, from the labors of the non-intellectual class. Their direct contribution to the welfare of the non-intellectuals is practically nil. They have little in common; not even vocabulary much less ideas. Some psychologists tell us that a successful leader of the people must not be too far in advance of them intellectually or he will fail as a leader. Even if the psychologists did not voice this opinion, we could easily verify the fact by our own experience and observation.

Our more intellectual missionaries as a rule do not make successful workers in rural communities nor among the uneducated people. Their ideas are too abstract and make little appeal. Until the mass of people are brought to the place where they can think rationally and in abstract terms, missionary work will have to be tempered to meet the needs of the non-intellectuals. This is true of any country, and regardless of whether the work is being done by local leaders of foreign friends.

It has not been the intellectuals of the Occident who thought out and executed the missionary program, any more than it has been the intellectuals of the Orient who have taken the welfare of the people to heart with any adequate plan for their relief and uplift. There have been, however, many intelligent and educated people in both Occident and Orient who have given their best efforts for the welfare of the working class. But as a rule the in-

tellectuals of any country seem able to meet their own needs and are content with that.

It seems, then, that in the very nature of the case most missionary work must be done by people who are not too highly intellectualized, and for people who belong to the non-intellectual class.

The use of Christian dogmas is of course objected to by many. But unless a religion has dogmas the non-intellectuals can find no place to get hold of it. That and the fact that Christian dogmas—and superstitions if you wish—have associated with them a higher set of ethics than the dogmas of any other religion that I know of, is my defense for the use of dogmas in Christian missionary work. It might be stated that the Russian non-intellectuals get along happily without Christian dogmas. That may or may not be so, but the fact is that they have substituted communistic dogmas for religious dogmas, so nothing is proved.

I was interested in the statement that when Sophie Chen tried to get together a company of intellectual Chinese women for a certain conference, she was surprised to find that most of them were Christians. Does this not indicate that while China in the past has had many intellectual women, yet those who let their light shine outside the family or clan are principally those who have caught their vision from Christianity?

A sad admission that I have to make—I am interested principally in educational work—is that most of our students who grow into the intellectual group thereby lose their interest in helping their fellow men, and develop strongly the acquisitive instinct.

Sincerely,

R. W. McCLURE.

The Present Situation

CONFERENCE OF THE SZECHWAN SYNOD, CHURCH OF CHRIST IN CHINA

A day or two after the close of the Conference (January 30–February 8), I was escorting Dr. Fan and Dr. Tsui, delegates from the Church of Christ in China and the National Christian Council respectively, from the University

campus to their lodgings in the city. I asked a scarcely original question. "What are your outstanding impressions of the Conference?" Their answers came promptly. "The spirit of the Conference," replied Dr. Fan. "The leadership available amongst Chinese colleagues," said Dr. Tsui. Another point upon which they enthusiastically agreed was the attitude of cooperation observable throughout the meetings. And, indeed, these terse comments portray clearly the feeling which grew upon me during the days in which Christian workers, irrespective of nationality, irrespective of type of work (pastoral, educational, healing) gathered to consider earnestly the needs of the work, and the ways in which we might most efficiently carry forward the building of the Kingdom of God in the hearts of the people of West China.

Of course, the event of outstanding significance was the formal establishment of the Szechwan Synod of the Church of Christ in China. After fifteen years of steady growth, the Mei Dao Huei, the Church established by the Canadian Methodist Mission, (later the United Church of Canada), has joined with this nation-wide organization to form the Szechwan Synod. This happy event, long desired by Chinese and foreign workers, was characterized by a simple but impressive ceremony, and great was the satisfaction felt by all at the forging of another link in the chain of unity and cooperation in the work of the Master.

It was a particular privilege to have Dr. Fan and Dr. Tsui with us. Due to accidents in transportation, causing our delegates to spend some time in reluctant meditation on mud banks in the Yangtze River, we at first feared that we would be deprived of their counsel and inspiration. However, thanks to the excellent air service now operative between the Yangtze and Chengtu, they were able to be with us. Not only did they help greatly in the work of the Conference, but through several pulpits in the city, the citizens of Chengtu were enabled to catch their deep enthusiasm. At this time of writing, they are making a tour of mission stations in Szechwan.

Problems, numerous and difficult, faced our Conference this year. In common with missionary activities everywhere, the serious financial situation has created grave difficulties. How can our work go forward to new heights of achievement in the face of depletion of funds and reduction of staffs? But out of the exigency there seemed to develop a new selflessness, a buoyant confidence, an overwhelming answer to the challenge. I was conscious of greater courage amongst our Chinese colleagues, a new directness, a greater capacity for sane leadership.

The training of church leaders, both ministerial and lay, occupied much attention both in the Conference meetings and in the council of foreign workers. In addition to our university-trained pastors, should we establish a school of lesser academic requirements to meet the demands of work, especially in rural areas? Again, what training in church leadership can we give to lay workers in the various communities? It is significant that in all branches of work it was generally felt that no lowering of standards, academic or professional, should be permitted.

Serious thought was devoted to the work of religious education, and the relation of literature to the church. It was felt that the emphasis which has been laid upon the local issuing of religious education material is highly worthwhile, and should be continued, along, of course, with enthusiastic cooperation with the work of the N.C.C.R.E.

In spite of the handicaps presented by the "depression" it was felt throughout the group that the times called for a spirit of "adventurous religion" and thoughtful experimentation in spiritual enterprises. So insistent was this belief that a "Forward Movement Committee" was formed to formulate and direct new ventures in character building, with special emphasis on a new rural parish program.

Various definite proposals were discussed, such for example, as the establishment of a sort of experimental station in rural parish development. This would

include a very detailed preliminary survey of a selected district to be conducted by evangelists, educationalists, public health workers, student groups etc., of various missions, to be followed by systematic co-ordinated effort along the following lines: mass education, literature, health education, consolidation of schools, religious education, evangelism, agricultural program (including exhibits, lectures, improvement projects, women's work, etc.

A related problem which evoked much thought was that of how our schools might relate themselves more closely to the life work of the students. It was felt by many that educational facilities should include opportunities for vocational training; that since the great majority of students will not, or cannot, proceed beyond the junior high school, there should be available in the secondary education program opportunities for vocational training, industrial, commercial and particularly agricultural, for the boys, and home economics, etc., for the girls. In this phase of education the Christian school is faced with a very real obligation and opportunity.

Reports from the various parts of the field indicate that our schools are well-filled, and, in spite of the set-back attending the disturbances of 1926-27, the confidence and goodwill of the people have been re-established.

The Department of Medical Services was able to report increasing efficiency and growth. Very real progress in self-support is evident, but it is also recognized that in a too eager insistence upon self-support the fundamental functions of a Christian hospital may suffer. One of our leading Chinese physicians is now spending two years in Canada, and will return to one of our larger hospitals. Another enterprising young graduate in medicine from the University at Chengtu has inaugurated a type of public health assurance plan in his city with promising results. The demand for graduates in Dentistry from our University College of Medicine and Dentistry (in which the U.C.C. is greatly concerned) is insistent not only in Szechwan, but throughout the whole country.

With no misapprehension regarding the seriousness of the times and of the problems ahead, but with confidence and trust, the conference workers look forward to another period of strenuous effort in the cause of Truth.

R. Gordon Agnew.

AN EXPERIMENT IN LITERACY PROMOTION

In the midst of depression difficulties in Lintsing, Shantung, the Kung Li Hui has found one good opportunity. Because our school budget was cut so drastically in 1932, some of us felt that a large proportion of the funds that were left could be better used in a wider program of education for the masses in our district than in the continuance of a higher primary school. Some among our leaders were not in favor of giving up our small local school for this purpose. Nevertheless, the experiment was launched in the fall of 1932.

Our first need was personnel. This need was met by two of our workers, one of whom had already been to Tinghsien to observe their aims and methods as well as to portions of our Paotingfu field for the same purpose. These spent their summer vacation making a survey of our evangelistic district, and in mapping out a campaign. This survey showed in which districts and villages there were Christians who could be relied on for help in forming classes, and in what places cooperation from non-Christians might be expected. To the most promising places our two Literacy Secretaries made visits on bicycles, the first time going together and meeting and discussing with village leaders, both Christian and non-Christian, the advantages of literacy. A conference then brought decision as to where to organize classes. The field was divided into two areas, and for the most part for the rest of the year, each of the secretaries confined his attentions to one of those areas. Thus the villagers concerned were faced with the definite project of at least one class for their village.

When interest in starting a class became evident the methods of organizing and conducting it were carefully outlined to the villagers and a promise made to help with close cooperation and supervision throughout the course. Most of all it was emphasized that the class was their own. Printed regulations were given to the sponsors of a class explaining the conditions for the recognition of a class. The most important of these conditions were that there should be a responsible committee in the local village who should secure a capable teacher (preferably a volunteer), make arrangements for a suitable building, and secure at least twenty pupils between the ages of twelve and forty, though in a few cases we accepted older pupils. If these conditions were fulfilled we promised to assist them in expenses through the four months' course to the extent of five dollars, giving them two dollars at the opening of the school and the remaining three when the course was completed and satisfactorily graduating not less than ten pupils. We also secured the books, the Farmers' Thousand Character Course prepared at Tingsien, and sold them at cost, recommending that each member of the class buy his own texts. The teachers' books were supplied free.

The secretaries were present, together or separately, at the opening exercises. Many of the classes were held in the village school, several in private homes offered free, and occasional ones were in temples or in the chapel of our Kung Li Hui. In every instance, the teachers gave their services without charge. Not a few of them were day-school teachers who, after a busy long day-session, came to the evening literacy classes. A few of the teachers were graduates of our own church schools and were back in their native villages as leaders. Only in one village did our evangelists attempt to do the teaching, and that proved unsatisfactory because their other duties kept them on the go. One teacher proved an unfortunate choice, because of an immoral character, and in one village the class was greatly handicapped because the teacher was away most of the time on account of a law-suit. None of the teachers were trained except as the secretaries were able to advise them. Usually on their visits the secretaries themselves taught the class, which provided an opportunity for the teacher to observe methods.

At the end of each month's work, or when each of the four volumes were finished, the secretaries conducted an examination. A careful record of each pupil's examination was kept, so that, at the completion of the course, it would be convenient to confer with the teachers as to whether or not graduation was justified. This method was used to avoid depending entirely on the examination marks, which would obviously have been unfair to pupils unacquainted with and often upset by this ordeal. The pupils satisfactorily completing the course were given individual certificates on graduation day. Snapshot pictures of postcard size were taken of the class and of the board of sponsors and prints of each presented to them.

In the early fall forty-two classes were registered with approximately 1200 pupils enrolled. At each examination the number of names decreased, and in several cases the classes ceased. The number of classes which completed the four months' course was about thirty, and the number of pupils who satisfactorily finished the work according to our standards was somewhat over 400. Many more than that, of course, benefitted by the course.

One of the classes which failed to complete its work did so because it did not heed our advice and offered to present all materials and texts to the enrolling pupils free. Their enthusiasm waned, however, when actual contributions were called for. The lack of funds meant the downfall of the project. Another class which was unsatisfactory, though it finally completed the four text-books and graduated a few pupils, had a stormy and unpleasant experience because it enrolled too many young children who should have been in school, and divided the responsibility among about six teachers who attended the evening sessions by schedule. This resulted in uncontrolled discipline among the youngsters and discouragement on the part of the few adults, almost all of the latter gradually dropping out.

We felt that this first year's experience was valuable and encouraging. The thousand dollar budget had been well-spent, for it gave vision both to the people of the villages and to our own evangelistic staff, which latter had in the beginning been dubious about the scheme. The membership of our churches in the country field were indirectly educated to the value and the possibility of literacy; they had not believed it was so easily acquired. Local communities were impressed with this new emphasis on the part of the church upon disinterested usefulness to folks, whether in or outside the church. Local officials, stimulated by our experiment in their districts to definite literacy propaganda, asked advice of us, and in one instance even asked one of our secretaries to supervise their program.

Difficulties and mistakes were not few. We felt a decided handicap in not being able to train the voluntary teachers. This problem is still unsolved. It seems to involve expense for which we have no funds, our budget this year having to be cut to below \$800. The enrollment of women has been in our case, as in many others, very small. There was only one full class of women registered, and it completed the work creditably. Lack of women teachers is the main difficulty. In some cases the classes ran into difficulty because the promoters proved to be not the most suitable ones in the village, and resulting personal difficulties led to the break-up of the school. Occasionally the teacher secured was either incapable or deficient in character, which caused a gradual decline in attendance and a final disbanding of the class.

One of the greatest lacks in our first year's work was no definite attempt to supply a religious content. Largely with this in mind we are starting the second year with an entirely different approach. Whereas last year we made our approach almost solely from the standpoint of the village as a community, this year we are making it from the standpoint of church members as individuals within the community. We have planned a three-year program for our Evangelistic Department, centering largely in an emphasis upon a reading church membership. Within three years we mean to take the first steps toward giving every member of our churches the opportunity to learn to read. Everyone who joins the church in the future, or who is already in the church, up to the age of forty-five is to be able to read the equivalent of the thousand characters. The Evangelistic Committee, therefore, takes upon itself the responsibility of establishing classes wherever there are church members. Whereas the program was in the hands of merely two specialists last year, beginning with this year the work becomes one of the most important tasks of each member of the evangelistic staff. One secretary will specialize in this work and coordinate the efforts of the evangelists. The evangelists will promote, advise, examine, and supply the religious content which was so largely lacking in last year's classes. At present this religious content will consist largely in songs, occasional devotional meetings and simple talks on religion. Later in some of the advanced classes (we have seven or eight this year) we hope to be able to use materials like the "Religious Life Readers" and the "Rural Religious Readers," by Frank Price.

One of the most enthusiastic and successful of our evangelists in the promotion of our literacy program is a blind man. Intelligently and forcefully this blind man, who never again will see, goes about the villages leading his fellow blind countrymen for four months along a road that leads them to light.

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Work and Workers

Missionary Victim of Bandits:—
The capture of Father James Anselmo, C. M., of the Vicariate of Kianfu, China, by the communist-bandits brings to twenty-nine the

total of missionaries in Kiangsi alone who have been victims during the last ten years. Of these twenty-nine, five were murdered. From Kiangfu, Father Anselmo's vicariate, thirteen

missionaries have been captured and three put to death. The missions of Kiangsi are staffed by the Italian, French and American Vincentians while the Irish Missicunaries of St. Columban were assigned a new field here in 1932. *Fides Service*, December 30, 1933.

Modernizing Midwifery in China

—In connection with the Lungshan Service Center a course of lectures has been given by the resident nurse, a graduate registered nurse and also a graduate of the special course for midwives given by Dr. Marion Yang in Peiping. During the past six months six women from a neighboring village have had twenty lectures of at least two hours each. They were taught the place of bacteria in disease as connected with childbirth, how to make external examinations and care for the child. Six women were given careful and individual examinations five of whom were sure of their answers. These were given diplomas. The other was told to take more work. Where there is no local health service such local practitioners are the best the village can secure.

Cooperative Rural Society Expert Visits China:—Mr. Peter Manniche, principal of the International People's College at Elsinore, Denmark, recently arrived in China under the joint auspices of the Shantung Provincial Bureau of Education and Cheeloo University. Professor J. B. Tayler, who while on furlough lectured at the International People's College, assisted in planning for this visit. Mr. Manniche is visiting numerous rural reconstruction centers and lecturing to groups interested therein. His message of a living education and a cooperative rural society is pertinent to what is being done in the North China Industrial Service Union, of which Dr. J. B. Tayler is secretary.

Roman Catholic Mission in Tibet

—The only Catholic mission in territory under the authority of the Dalai Lama, spiritual-political head of Tibet, is at Yerkalo in the region known as the Tibetan Marches, on the Chinese frontier, a station in the area lately taken over from local Chinese troops by those of the Dalai Lama. The priest in charge, Pere

Nussbaum, of the Paris Foreign Missions, was informed recently of the mission's status by a group of Tibetan officers who passed through the town. It cannot own property, must remain subject to the common law of Lhasa and must not conduct religious propaganda elsewhere in Tibet without the permission of the Dalai Lama. Such permission, it is quite evident, will not be granted. The government refuses to accept any responsibility for the mission's welfare and promises no protection in case of trouble. *Fides Service*, December 16, 1933.

News From Hangchow Christian College:—At present in this institution there seems to be no opposition to Christianity. There is, indeed, an increasing interest in religious matters. The greatest hindrance in this regard is indifference to all religions and absorption in materialistic interests. In 1933 twenty-six were received into the college church by profession. Of these three were on the staff, four middle school students, twelve college students, two servants and five residents of Zakou nearby. About an equal number applied who were not received. Sunday church attendance is larger than it was in the past. It was estimated that the Senior Middle School would enroll 240 but only 167 were received. Two reasons are given for this. First, the strict government graduation examinations and, second, the comparatively high tuition. Students who live in Hangchow find the college too far away and those who must board find the fees lower in government middle schools. To develop the middle school there must either be a reduction in fees or a capital investment for equipment and building.

New Roman Catholic Delegate to Peiping:—His Excellency, the Most Rev. Mario Zanin, Archbishop-elect of Trajanopolis of Rhodope, who succeeds Archbishop Constantini as Apostolic Delegate to China, is well known in missionary circles. He was born in 1890 at Feltre, near Venice and in 1913 received the Doctorate of Philosophy and Letters from the Royal University of Padua. He was Professor of Theology and Vice-Rector of the Seminary of Feltre, and afterwards Chancellor of the

Diocese. For several years he was Diocesan Director of the Pontifical mission aid societies.

When the Missionary Union of the Clergy was founded in 1919 he was one of the charter members and associate founders. In 1926 he became Director of the Press Department of the Italian headquarters of the Propagation of the Faith and since 1930 has been Secretary General of the Society of St. Peter the Apostle for the Native Clergy. In this capacity he has been in contact with the Mission Superiors throughout the world, who have minor or major seminaries for the training of native personnel. *Fides Service*, December 9, 1933.

Inter-Religion Cooperative Relief:

—Funing, Hopei, is one of those towns which has known the iron hand of bandits and their opponents. In the early part of November, 1933, the bandits escaped leaving the city unburned but completely wrecked. On the next day the city was still practically deserted. The few people wandering around looked like ghosts rather than humans. The Changli Relief Committee rushed to the city as soon as they heard it had been retaken. But only a few score ate at their free kitchen the first day. The relief workers from Changli belonged to two groups. The Red Swastika Society members first reached the city. They had been awaiting this opportunity in a nearby village. While soup kitchens were being constructed they gave out grain. After that they cooperated with the Christian group which had a center at the church. On the third day each center fed 1300 people; for the populace returned quickly as soon as the menace was lifted. Coal, grain, clothing and bedding were sent from Changli. The Ti Fang Hsien Hui of Tientsin furnished the clothing and bedding. The Government Relief Program also got under way. In the end the Government, the Buddhists and the Christians were cooperating to relieve distress. *The China Christian Advocate*, February, 1934.

Miss Muriel Lester in China:—

Miss Muriel Lester, in addition to being a living exponent of the principles of the Fellowship of Reconciliation has also applied her Christ-

ian principles to life in an original way. She left China on January 19, 1934, after spending two months here. During that time she visited Peiping, Tientsin, Tsinan, Wuchang, Hankow, Wuhu, Nanking, Shanghai, Foochow, Canton and Hongkong. In each of these places either by sermon, talk or discussion, she left a deep impression. One talk on "Entertaining Gandhi," for instance, interested Chinese students greatly. Dr. Li Cheng, of the National Normal University, Peiping, was so enthusiastic about it that he urged Miss Lester to return and give at least a month's lectures there. The sermon on "Thinking Like God" left a deep impression wherever heard. A group of returned students in Tientsin listened attentively to her discourse on "The Evolution of a Church," which described how a church fellowship had developed out of her settlement work at Kingsley Hall. At Foochow, just before the collapse of the "People's Government" she discussed pacifism with two of its leaders. At the conclusion of her meetings in Shanghai steps were taken to revive the work of the F.O.R. which has slumped greatly and which never has as yet won many Chinese as adherents. Miss Lester has been requested to return to China to stay. Apparently there is some probability that she may do this.

Farm Rehabilitation:—Ningshu is an area around Nanking which has about 1,700,000 people on twelve million mow of land. During the 1931 flood this region suffered tremendously. Fifty-one percent of the rice fields were submerged and thirty-four percent of the rural population—590,350—rendered homeless. The average loss to each family was about \$480. Since that time the Ningshu Agricultural Relief Association has been busy assisting these farmers to gain a firmer hold on life than they had before. Up to December 1933, the Association had organized over 3200 families for cooperative work in wheat, rice and hog improvement and fish and duck industries. That is, in the main, the work of cooperative societies. Rural granaries have also been set up in which the farmers may store their crops when prices are low and borrow

on them for the purpose of planting for the coming season. Only small farmers were permitted to share in this enterprise. Thrifty, industrious farmers were, also, given opportunities to become share-holders or part-owners in permanent cooperative granaries. Farmers numbering 1,496 have already signed up to become share-holders having actually paid up one-fourth of their share of capital. In the fall of 1932 144 granaries were established in eighty-nine villages and loans amounting to \$44,530 were made to 3,025 rural families. A Shanghai bank helped in providing these loans. In the fall of 1933 this process was repeated. In more than 260 villages 301 granaries were established and loans amounting to \$114,847 made to 4,691 families. To take care of these granaries local men were elected from the depositors of grain therein to form Granary Custodian Committees. *China Critic*, February 8, 1934, page 130.

Lama Party at Chengtu Union University:—A party of twenty-one Lamas from the Lamasery at Tsakao Lao, in the West China Border country, have been visiting Chengtu for the past month. They have been engaged by the local generals to chant prayers in a new temple near the gate on behalf of the great offensive in the province against the Reds. Their stock has visibly increased because of the recent victories and the generals have not been slow to capitalize on this fact and are reported to have waxed rich in subscriptions from friends of the Lamas who believe their prayers have been efficacious and have been willing to pay for the protection secured. The Lamas aver they have received very little from the great collections taken in their name.

However their coming has added to the color of this modern Chinese city as they saunter about taking in the new sights of a first visit thereto. They have been enjoying the moving pictures and radio reports. They visited the Union University and were the guests of the University Museum, the Border Research Society and friends both foreign and Chinese who had visited Lifan and Tsakao Lao.

Other Lamas to the number of thirty-two attended; these with thirty other guests made up a happy dinner party of both Chinese and foreign food, evidently much enjoyed by all. Dr. Graham, Curator, took them on a tour through the Museum where they were much surprised at the amount of Tibetan curios on exhibition. Photographs were taken of the colorful group, then they entertained the university students with a half hour band concert of quite passable music utilizing a pair of ten-foot horns with a mighty basso profundo. They have been collecting funds here for the beautiful lamasery tower that collapsed in the recent earthquake. C. F. Brace.

Spanish Missionaries in Fukien:—Among the 173 priests, brothers and sisters whose safety from communists and revolutionists is in jeopardy in the province of Fukien, China, missionaries of Spanish origin predominate. Fukien has been a field of the Dominicans of the Holy Rosary Province of Manila since 1632, and practically one half of the missionaries in this area, now in rebellion, are thus accounted for; there are fifty-eight Spanish Dominican Fathers and twenty-five Spanish Dominican Sisters here.

Of the remainder, thirteen are American Dominican Fathers or Brothers and twelve are German Dominican Fathers or Brothers, while there are eleven Swiss Dominican Sisters from Ilanz. The only non-Dominicans in the Province are five German Salvatorian Fathers, two Salvatorian Brothers, seven German Salvatorian Sisters, and ten Sisters of St. Paul de Chartres, eight of whom are French and two Chinese. There are, then, thirty Chinese secular priests.

Of the 80,000 Catholics in the province, 75,000 are in the three missions bordering the coast. In the three interior territories, it has been possible to accomplish little up to the present. All three have been founded within ten years and count forty-eight missionaries, all non-Spanish, with less than 5,000 faithful.

The hardest tried has been the Prefecture of Tingchow, assigned to

the German Dominicans. In the last ten years they have been forced to spend most of their time waiting on the borders of their field since the Communists in possession of the area forbade them entrance. Fukien can be rated as one of the most bitterly scourged of the provinces of China. *Fides Service*, December 30, 1933.

A Church Rebuilt:—"During the time of the Sino-Japanese conflict no one imagined that there would be a happy celebration on New Year's day of St. Paul's church at Kiangwan, (near Shanghai). No other church suffered as much loss as this one which was entirely destroyed by bombs. But now another church, though not half as big as the former one, has been put up at the left side of the old site. It was in this new church that the celebration of the 60th anniversary took place. Though the church was so crowded that many had to stand outside to sing and pray, yet all seemed quite happy. The painful memory of the ruined church challenges them to love more the church and those who have so often met together in worship. War and hatred have destroyed the building. But the new church, a sign of rebirth and love of God and men, stands for triumph over war and hatred.

"The celebration began with the usual morning prayer conducted by Rev. T. H. Tai. Bishop Graves celebrated the Holy Communion. Rev. P. N. Tsu, D.D., preached. About one hundred and twenty communicants received the sacred bread and wine. After the service a photo was taken on the old site of the church which is now just a level piece of ground. Then all the clergy and congregation were invited to dinner at The Home for Widows, all prepared and cooked by the local Christians. After dinner the afternoon program of the celebration took place in the hall of the Home. Mr. D. C. Jui, chairman of the celebration committee, opened the meeting. Prayers, speeches, music and tea followed one after another until it was about five o'clock.

"In the absence of Dr. M. H. Throop, Rev. H. T. Tai is temporarily in charge of this church with the as-

sistance of a catechist. A considerable sum of money has been collected largely through the help of its own congregation, for self-support." *District of Shanghai Newsletter*, February, 1934.

Celebration of Dr. F. L. Hawks Pott's Seventieth Birthday:—The occurrence of Dr. F. L. Hawks Pott's seventieth birthday on February 22, 1934, was made the occasion of a three-day celebration during which alumni, students, staff and a host of friends expressed their appreciation of Dr. Potts himself and his significant contribution to education in China. The celebration began with an alumni banquet attended by three hundred. Dr. Pott's interest in China began in teaching in a Sunday school for Chinese students in New York. He arrived in China in 1886 and after language study selected St. John's, then embodied in a two-story building only, as his work. When in 1896 the school had been developed into a university Dr. Pott was made president. This position he has held steadily since, with the exception of two months in 1910 when he was Bishop of Wuhu. The growth of St. John's is seen in the facts that the campus now comprises fifty-four acres, on which there are fifteen university buildings, twenty-eight residences with some one hundred members on the staff and a student enrollment of eight hundred. In preparing political leadership for modern China under the presidency of Dr. Pott St. John's has rendered a larger service than any other Christian institution. Many distinguished alumni were present at the celebration and participated both in its preparation and in the felicitations given. In addition to many speeches appreciation of Dr. Pott's significant educational service was shown in the presentation of many gifts. A cheque for \$15,000, Mexican, a new car, many exquisite pieces of silver and other gifts were among these. These hearty and numerous expressions of felicitation and appreciation show a loyalty and affection on the part of alumni and students which in themselves reveal the unusual service rendered by St. John's under Dr. Pott's leadership.

Baptist Convention and Conference in Yachow, Szechuan:—In a little city lying by jade rivers among snow-crowned mountains, once famed for its Meng Ting Shan scented tea-leaves presented for imperial sacrifice, there arrived, just forty years ago, two foreigners in gowns and queues. They were Upcraft, who had swept America with his missionary eloquence, and young Openshaw, enthusiastic but not over husky. In the four decades that followed that auspicious year of 1893 Harry Openshaw's amazing spiritual energy knit sinews of steel in his long lean frame, and that energy has permeated every vein of a larger body in Christ which now includes schools, churches and hospitals of the Baptist and other missions.

With 1934 Dr. H. J. Openshaw finishes forty years of service in West China. This fact was the overtone of the Chinese Convention and Missionary Conference held in Yachow, Szechuan in February, 1934. His going marks an epoch. That there may occur no hiatus of momentum is the task of his colleagues who remain, Rev. Fu Chinpei, graduate of Union University and Nanking Theological Seminary, succeeds him as Executive Secretary of the Convention, Mrs. Anna Salquist as Conference Secretary.

The Laymen's Report is being taken seriously and constructively by West China Baptists. The Suifu Station made a thorough and intensive survey and report of every phase of work in that great district, first listing criticisms and recommendations of the Laymen, then tallying these with other appraisals and recommendations, dove-tailing the two where practicable in a genuinely creative manner.

The two outstanding features of the discussions were first, the delightful, easy, natural way in which foreigner and Chinese work together. They are all a group of persons, not foreigners and Chinese contrasted. Second, the steady intelligent plans and efforts towards self-support. Dearth of funds caused by Old Man Depression is taken as a challenge and spur towards ex-

pressing the forms of Jesus' Gospel in the Chinese manner. We have had a good year. A better one lies before us! Cordial greetings to all fellow Christians. D. L. Phelps.

A Christian Rural Journal:—For a long time the need of a journal suitable for rural residents has been mooted. A few such journals are already in existence but they have a small circulation and are not aimed to meet specially the needs of rural folk. A group of sixteen (nine Chinese and six missionaries) met in Peiping in January to consider this problem. Among them was Dr. Willard Lyon, of the Literature Promotion Fund which is interested in this kind of a venture. Every angle of the problem was carefully discussed. Plans were adopted to bring this journal into being. Certain trends of thought as to what such a magazine should be and do emerged. It was felt that it should, in the main, be a bi-weekly family paper, of about seventeen to twenty pages, serving primarily the church constituency and, at first, circulating mainly in North China. The question of vocabulary proved to be a most difficult one though it was realized that whereas six or so years ago such a journal would have tried to serve those helped by the 1,000 character classes it should now aim to serve as many of the needs of the rural literate church membership as possible. That it has a field is seen in the fact that many villages, or even market towns, see no daily paper. One of its chief objectives should be young people who are the least able to pay for it. The question of contents was outlined by Mr. T. H. Sun, the Editor of this Journal, who is on leave of absence from the secretariat of the National Christian Council of China. So many were his ideas that one delegate explained, "And only twenty pages each time!" As at present envisaged the contents would be somewhat as follows. A basic family section with a great variety of special features such as hygiene, rural economics, word puzzles, editorials on church and national affairs, emphasis on Christian festivals and news written up from the rural viewpoint. There would be, also, pictures, questions

and answers, essays and songs, religious and secular. One page would contain devotional helps, prayers and material for pastors. Stories of hymns, sermonettes, riddles, and a "believe it or not" column would also be included. A figure of 10,000 was suggested for the trial mailing list, many copies of which would need to be distributed free at first.

Movements in Religious Education:—On January 29-31, 1934 the Executive Committee of the National Committee for Christian Religious Education in China met in Shanghai. Various reports showed that progress is being made in the experimental creation of religious educational and rural literature. Dr. C. S. Miao was elected full-time Executive Secretary of the National Committee. Like other organizations this one is suffering from reduction in available funds. The World's Sunday School Union is standing by it, though the contribution from that source has of necessity declined. In 1931 the WSSA gave G\$3,000; in 1932 \$1500; and in 1933 \$1,200. There was discussion of whether or not the National Committee should move its headquarters out of Shanghai in order to save overhead and keep in closer touch with field conditions. No decision was reached. A gift of one hundred of the best books on religious education offered by the WSSA was accepted.

There was frequent reference to the religious problems connected with middle schools. Administrative problems in these schools are checking headway in religious education programs therein, though progress is being made in the preparation of such programs. In preparing programs interest usually centers in the senior middle schools. Of the 500 members now in the Religious Education Fellowship the overwhelming majority are in middle schools with missionaries comprising the larger part.

Considerable attention was given to work for youth in which field it was felt that coordination is needed to prevent duplication. Plans are under way to insure that representatives of the Student Christian Movement, Provisional Council and the National

Committee might attend each other's meetings so as to promote understanding and cooperation. Progress is being registered in young people's summer conferences. The Disciples of Christ have conducted four, which provided a course in Church History, Bible, Missions and Church Services. For several years leaders in middle schools have met in a conference in the Western Hills, Peiping. Two aims were sought:—(1) to develop responsibility for the religious life of the schools; and (2) to lead students to decide for Christian life service. The Methodist Church, South, held its first Young People's Conference, at Poo Too during the summer of 1933.¹ All these movements make necessary further coordination.

The expected arrival early in 1935 of Dr. Weigle was discussed. It was decided that he should be asked to assist in a study of the whole problem of developing leadership for the Christian Church in China. In order to prepare for his visit it is hoped to secure the services of Rev. C. Stanley Smith of the Nanking Seminary. The help of Dr. T. C. Bau (Baptist) in this connection is also being sought.

It was reported that there is not to be another "Eddy Movement" but that Dr. Eddy is to visit China as part of a larger plan. Home Week Material for 1934 is to be built up around the subject, "The Christian Home and the Community." A certain lesson had, it was reported, dealt with the question of wine at feasts from the viewpoint of total abstinence and not from that of temperance teaching. When dealing with such controversial and personal habits, it was suggested that the different viewpoints taken by Christians should be made clear and help given the group to form its own conclusions in the light of Christian principles and scientific facts rather than by dogmatic assertions as to right and wrong in the text of the lesson book itself. In an address Dr. L. Stuart, of Yenching University, pointed out that the Church is not attracting the best type of student into its service.

1. See *Chinese Recorder*, October, 1933, page 689.

because the Church is not challenging enough. In view of the fact, too, that the Chinese nation will likely turn to the Christians for help in character building in a few years it was urged that Dr. Weigle be asked to consider this problem in connections with others.

China Christian Educational Association:—This Association held a "reorganization" meeting in January, 1934. Two especially significant actions were taken. Dr. C. S. Miao was elected General Secretary, it being understood that he would lay particular emphasis on religious education. Furthermore the Association decided to make secondary education its major emphasis. As was pointed out secondary education is to be increasingly important in China and it is the middle schools that are run with the least satisfaction by the Government. This Association aims, therefore, to fill an obvious gap in the educational field.

Professor C. H. Chuang, of Chekiang University, and Dr. T. T. Lew, of Yenching University, both spoke on, "What should be the Distinctive Contributions of Christian Education in the Future?" Professor Chuang urged that Christian schools have weakened as regards their former strong points, teaching of English, atmosphere and "the good life together in the school." Their present deficiencies he felt to be inferior instruction in Chinese, students too much cut off from society, and ill-equipped to take up life when they leave school. He stressed the need of improvement in both the strong points and the deficiencies. He urged, also, that missionaries should not cease to cooperate heartily in education. One reason for this is that "one of the greatest handicaps in the government system of education has been the extraordinarily high turnover in educational leadership." "Those missionaries who are educationalists should, (therefore) expect and plan to stick for life." Thus would they exhibit an exemplary character to their Chinese associates. Mission schools are marked, also, by too much inbreeding. For this reason, Professor Chuang said, their graduate teachers should spend a year or two teaching in some other

school. As to higher education he urged that Christian institutions should not attempt technical courses unless sure of the support therefor, but should concentrate on arts and education.

One of Dr. T. T. Lew's chief points was that the maintainance of Christian schools will be for many years absolutely essential for the life of the Church, for from such schools must come the Christian leadership of the future. Principal Tong, of the Christian Girls' School, Nanking, outlined the four greatest threats to the faithful performance of Christian educational responsibilities—standardization, commercialization, secularization and retrogradation.

The Council of Higher Education, which met subsequently to the meeting of the Association, debated long and earnestly the Correlated Program. In this it was felt, that little substantial progress has been made. A proposal was put forward that the "institutions concerned should agree to be reconstituted by some qualified and authoritative body so as to form a single, coordinated system of Christian Higher Education organized solely for the purpose of rendering its total maximum service to the people of China." The council declined to approve of this proposal. One factor in this decision is that the Associated Boards in America are planning a financial campaign which might be upset by the acceptance of such a proposal. In short the "vested interests" concerned are too strong for a program of real correlation to get through. This means, among other things, that the number of higher educational institutions tending to work independently may be increased to four, instead of three as formerly. This delay, we might observe, will only make it the more difficult to effect the reorganization that has long been overdue.

Returned Students in Nanking:—An amazing number of Chinese in Nanking have studied in America and other countries or in modern schools in China. Many of these people of influence are Christians. Some of the Christians are employed in Christian institutions but most of them are secularly employed.

Many modern organizations and activities claim their time and strength. They are busy people with relatively small salaries and are heavily burdened with exacting tasks in the growth of modern life among a vast population most of which is still living largely in the habits and outlook of a hundred or five hundred years ago. But they are Christians in purpose and in loyalty and experience. *News From China*, Ralph A. Ward.

Communists and Christians:—The local civil authorities in Chiangpeng Hsien, Fukien, decided to divide all fields. All lands held by the churches, schools or temple were confiscated. Property that had yielded income to school or church was thus lost. In the per capita division of fields, the church constituency suffered. They were told that they would get no share in the division unless they renounced their Christianity. The church bell was removed and placed in the party head-

quarters and inscribed as follows; "Previously I rang out the country's death knell. Now I ring forth the songs of awakening." The church building was taken possession of and used for the Farmers' and Artisans' Society. At one of the outstations the school teacher was told to leave since he had taught Christianity, just as at Chiangpeng the school was told to close on the day of opening. At both outstations, also, church property was occupied. All the elders and deacons of the Chiangpeng church—mostly business men—except two fled to Changchow, for people with money were being seized on all sorts of pretexts. This regime was cut short by the downfall of the 19th Route Army and the new "People's Government." Much of this action was due to the antipathy of a young official who had previously shown opposition to the church in Changchow, and whom the military authorities did not restrain as they were busy planning rebellion against Nanking.

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Notes on Contributors

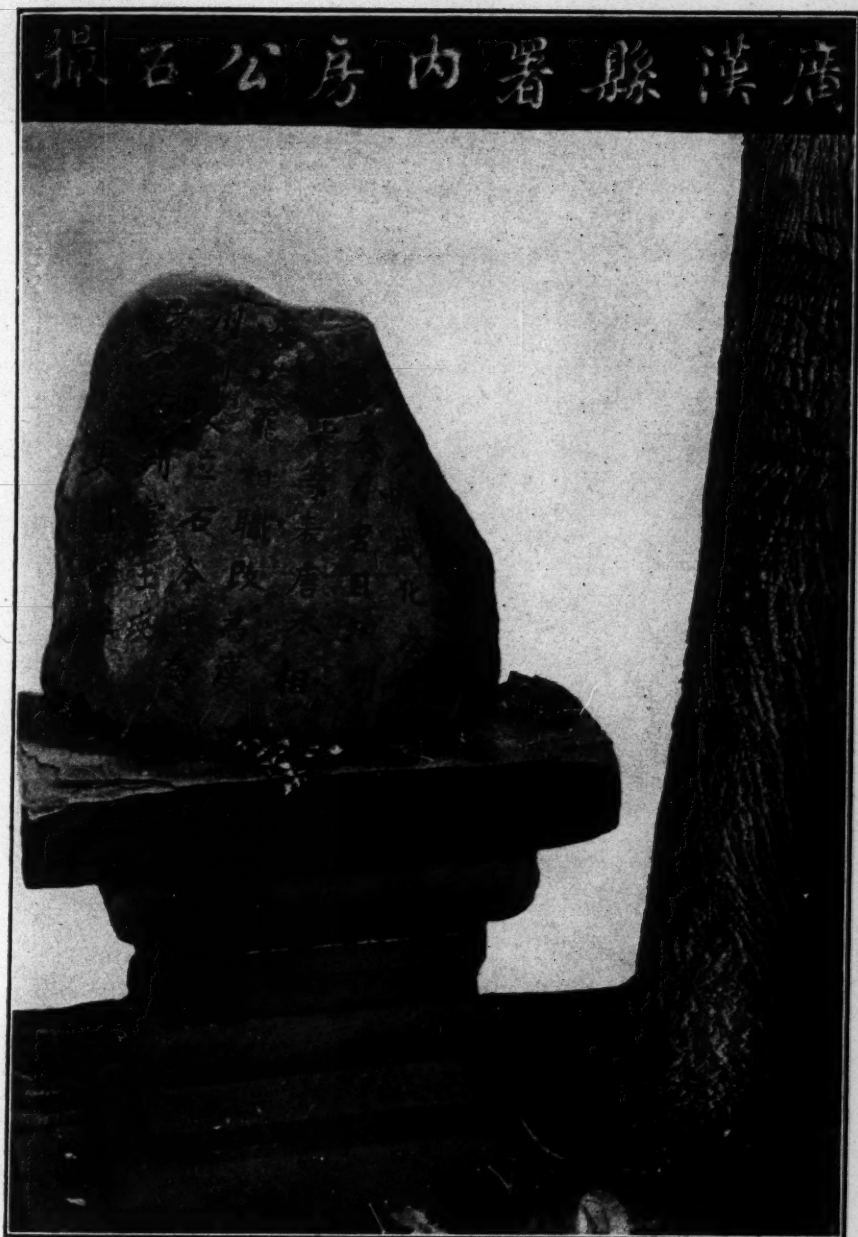
Dr. Liu Chiang is Professor of Sociology at Fukien Christian University, Foochow, Fukien.

Rev. F. Millican is a member of the American Presbyterian Mission, North. He is on the staff of the Christian Literature Society, Shanghai. He arrived in China in 1907.

Rev. F. S. Drake is a member of the Baptist Missionary Society. He is on the staff of Cheeloo University, Tsinan, Shantung. He arrived in China in 1914.

Rev. Wm. H. Gleysteen, M.A., B.D., is a member of the American Presbyterian Mission, North, resident in Peiping. He arrived in China in 1917.

Miss E. L. Liu is a teacher of geography at Ginling Women's College and of geography and geology in the University of Nanking. Her relation to the Christian Church is herewith given in her own words. "Your question as to what church I belong to has brought me great surprise. When I began to think of my church, I realized that I am one of those peculiar specimens of the product of this modern age or modern church-ianity. I was born a Presbyterian. From the age of six to nine I attended a Baptist Sunday School very faithfully and steadily. Then my father entered the Presbyterian ministry. So I went back to that church and had my first communion as a Presbyterian. Then I went to a Methodist girl's school for two years. After that I attended a Union Church with my name registered nowhere. When I was in the United States my closest associations were with the Roman Catholic Church. Even now I still correspond with Mother Clifford of the Cenacle Convent, Newport, R. I. Somehow in life's journey I lost my church or my church lost me. So the best I can say is that I am a Presbyterian by birth. My home church is now so greatly changed that I know nobody there and nobody knows me,—I mean real well."



DUKE FANG STONE

See Article, "A Link With Nestorianism," page 306

Photo V. H. Donnithorne.